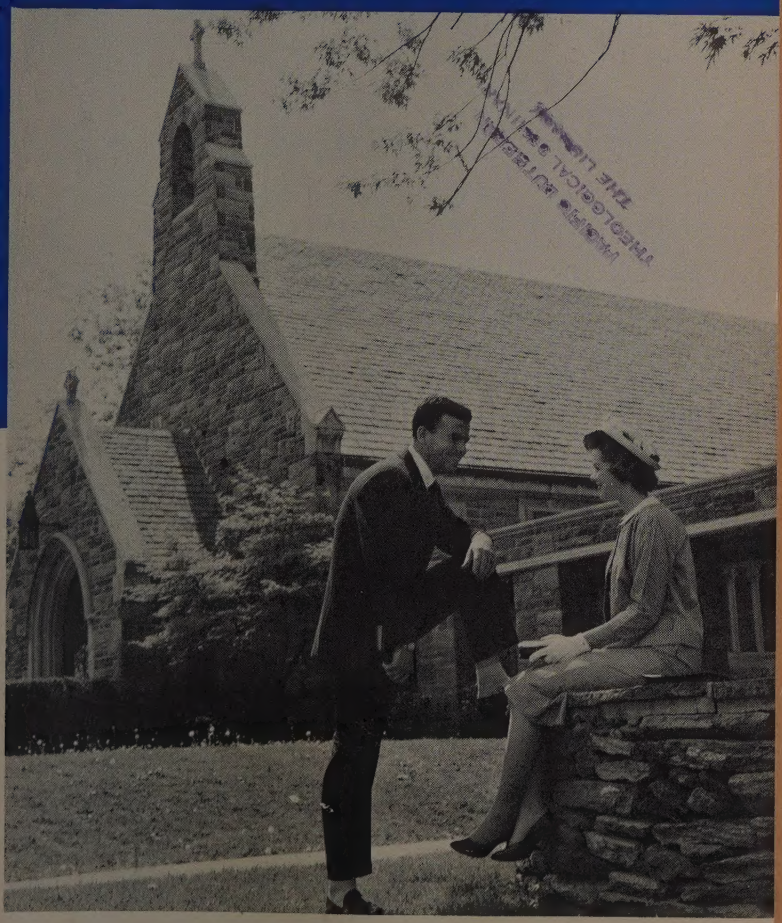
The LUTHERAN



YOUTH AT CHURCH

Their friendships have a firm foundation

Vol. 42, No. 35

JUNE 1, 1960

Coffee Pot

EVELYN AND I watched the long stream of people coming forward to place a variety of items in the box at the cornerstone laying.

She leaned over and said to me, "You know, when we were in Texas, we put a coffee pot in the cornerstone of one of our mission churches."

AFTER THE SERVICE, with my curiosity aroused, I asked her what had prompted the placing of such an unusual object.

She told me she had given numerous *kaffee-klatches* in getting people together to form the nucleus of a new congregation. Everyone in the parish agreed the congregation would never have come into being without Evelyn's coffee pot.

Should we be more spiritual and less material?

In the hands of this Christian woman a very material coffee pot became a very spiritual implement in planting a new congregation.

—MARY E. PETERMAN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Director. Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; the Rev. Ernest J. Hoh, Litt.D., secretary; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, Donald T. Forsythe, L.H.D., William E. Keister, W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1960 by the United Lutheran Publication House. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

An Old Man Lives in a Big World
By Edgar Trexler 11

The Case Against Teen-Age Marriage
By Anne Jordheim 15

How to Live in a Catholic Neighborhood
By Evelyn Tescione 19

Church in the News - 4
Washington - - - - 10

Synod Conventions:
Florida - - - - - 30
Indiana - - - - - 34
Michigan - - - - 35
Mississippi - - - - 33
Nova Scotia - - - 32
Rocky Mountain - - 31

ULC Colleges Grant 44 Honorary Degrees - - 36

News in the Churches:
Canada - - - - - - - 45
Kentucky-Tennessee - - - 47
Md.: Baltimore - - - - - 43
New Jersey - - - - - - 40
New York City - - - - - 39
North Carolina - - - - - 46
Pa.: Philadelphia - - - - 41
Virginia - - - - - - - 46
Western Canada - - - - 44

We Make a Family - 22
Worship Notebook - 24
Personal Problem Clinic 25
Books - - - - - - - 28
In Conclusion - - - 50

THIS WEEK . . .

● ALONG WITH THE LIVELY young graduates who receive their college diplomas this spring will be a group of older and more battle-scarred citizens. United Lutheran Church colleges are conferring honorary degrees on 44 church, civic and industrial leaders for their contributions to human welfare. The pictures are on *pp. 36-38.*

● FROM A RURAL PARSONAGE in Tyler, Minnesota, Mrs. Anne Jordheim has had opportunity to observe and work with groups of young people. Their attitudes toward marriage and the problems they are confronting led to the writing of *The Case Against Teen-Age Marriage* on *page 15.* Mrs. Jordheim at one time was our correspondent in Norway.

● YOU CAN PAY a "person-to-person" visit to one of the grand old men of American Lutheranism by joining Edgar Trexler as he interviews Dr. Walton H. Greever (*page 11*). One of the leaders in the unity movement that led to the formation of the United Lutheran Church in 1918, Dr. Greever was its secretary from 1932-46.

● AS YOUR NEIGHBORHOOD changes, you may find yourselves surrounded by families of another religious faith—Roman Catholics, for example. That's what happened to Mrs. Evelyn Tescione. She offers some hints on getting along with others while at the same time sticking up for your own beliefs. Her article is on *page 19.*

● "WE HAVEN'T been getting our copy of THE LUTHERAN," subscribers sometimes complain after they have moved. The circulation department makes all changes as promptly as possible, but it takes time. Address stickers are processed about two weeks before the magazine goes to press. We go to press ten days before the date on the cover. So please notify us *promptly* of address changes and allow four to six weeks for the changes to become effective.

THE CHURCH IN THE NEWS

Vatican affirms political role

The Roman Catholic hierarchy has the "duty and right to guide, direct and correct" in the political field, just as it has in other aspects of life, the Vatican newspaper *Osservatore Romano* declared in a front-page editorial this month.

"It is absurd to split the conscience into one part which is that of the believer and one which is that of the citizen, as if the Catholic religion were just one part of the life of the spirit and not a central idea which orients a man's whole experience," the periodical declared. "A Catholic can never separate himself from the teachings and directives of the church. In every sector of his activity he must inspire his public and private conduct by the laws, orientations and instructions of the hierarchy."

The article condemned attempts to "detach the Catholic from the ecclesiastical hierarchy, restricting relations between the two to a mere sphere of sacred ministry and proclaiming the believer's full autonomy in the civil sphere."

May affect U.S. election

The Vatican newspaper made no mention of the Presidential campaign in the U.S., where Sen. John F. Kennedy of Massachusetts, a Roman Catholic, is a leading contender for the Democrati nomination. Vatican sources said it admonitions were valid for Catholic everywhere, including those in the U.S however.

Sen. Kennedy had declared that h would not be subject to church pressure or "defend every act of the Pope" if h were elected President. "The Roma Catholic Church has no claim over m conduct as a public officer sworn to d the public interest," he had told a news paper editors' gathering in Washington Some Roman Catholic periodicals ha chided the senator for this stand.

Told of the Vatican paper's editoria while campaigning in Oregon, Senato Kennedy issued a statement repeating hi support for the principle of separation o church and state and saying that "thi support is not subject to change unde any condition."

Spruce Street building sold

For many years "1228 Spruce Street" was a familiar address to the United Lu theran Church. The Muhlenberg Build ing, erected at the corner of 13th an Spruce Streets in downtown Philadelphi by the ULC Board of Publication in 192 at a cost of $670,000, had housed office of THE LUTHERAN, the boards of Publi cation, Pensions and Parish Education the Women's Missionary Society, Luthe League and Ministerium of Pennsylvania

When the 70,000-square-foot buildin became inadequate the Board of Publica tion purchased a 16-acre site at 290 Queen Lane in the Germantown area o Philadelphia. The present Muhlenber Building with 160,000 square feet of of fice and storage space was erected by th board in 1958 at a cost of $2 million.

This month the old building passe out of the hands of the board. Dr. H Torrey Walker, executive secretary, an

nounced sale of the eight-story structure for $400,000 to a Philadelphia builder. The new owner plans a half-million-dollar remodeling to convert the building to an apartment hotel.

PENTECOST POSTER
A call to unity

Pentecost observance asked

The birthday of the church should be a day of universal prayer, the six presidents of the World Council of Churches have urged. They called on members of the council's 172 member churches for special observance of Pentecost Sunday, June 5.

"We are uplifted by visible signs" of Christian unity, the Pentecost message declares. It calls on Christians to "stay together and grow together toward newness and fullness of life." The message asks prayers for the growth of Christianity in Asia, where "religions and philosophies, new and old," are "resurgent."

The council's presidents are Dr. John Baillie of Scotland; Archbishop Iakovos of New York; Metropolitan Juhanon Mar Thoma of India; and Bishops S. U. Barbieri of Argentina, Otto Dibelius of Germany and Henry Knox Sherrill of the U.S.A.

Cuban Catholics warn Castro

Since Fidel Castro took over Cuba in January, 1959, he has been trying "to force us into communism," three Roman Catholic priests told the U.S. Senate's Internal Security Subcommittee at a hearing in Washington. The three priests are refugees from the island. One, the Rev. Rosario Perez, said he fled Cuba after turning down a proposal from Castro that he organize a "revolutionary church of the government" which would be free of ties to Rome.

Roman Catholic opposition to Castro's regime inside Cuba was sharpened this month after the government closed the daily newspaper *Diario de la Marina*, which had opposed the regime and was considered an unofficial Roman Catholic voice. Archbishop Enrique Perez Santes of Santiago issued a strong pastoral letter to be read in all Roman Catholic churches of Cuba which warned that communism "is already within Cuba." He said Castro's official policy held "that to be anti-Communist is to be against the government." While not advocating open rebellion, the archbishop warned that "it is always better to lose all and even to shed blood than to give up freedom."

College issue divides Canadians

The ULC's Canada Synod had in 1911 established a theological seminary at Waterloo. In 1924 it added a four-year liberal arts college. Degrees were conferred on college graduates under an agreement with the University of Western Ontario.

As an outgrowth of Waterloo College, a University of Waterloo was established two years ago. The college board and faculty had recommended to the Canada Synod that the college affiliate with the new university when its agreement with Western Ontario expires on July 1. Ontario law permitted federation of the college, St. Jerome's College (Roman Catholic) and Renison College (Anglican) with the new university. At a special meeting last month, the Canada Synod turned down the proposed federation (*see page 45*). Informed sources said synod leaders felt the university was not living up to its agreements, especially in faculty appointments.

Following the synod's action, six of the 14 members of the college board of governors resigned. E. G. Schafer of Waterloo said he resigned because "it is clear the board no longer commands the confidence of synod." Twenty-four of the 35 full-time faculty members of Waterloo College protested the synod's decision, expressing "surprise and disappointment." Another board member, the Rev. A. L. Conrad of Waterloo, said the synod meeting at Kitchener June 6-9 should approve federation of college and university on an "honorable" basis.

Israelis dispute Exodus story

A battle over the biblical account of the exodus of the Hebrews from Egypt 3,000 years ago threatened to upset the government of Israel last month. The conflict arose when Premier David Ben-Gurion voiced the opinion that only 600 Hebrews left Egypt under Moses' direction. He discounted the total of 603,550 plus women, children and the tribe of Levi, as stated in Numbers 1:46. Mr. Ben-Gurion noted that only 70 males were listed as going down into Egypt and claimed that the majority of the Hebrews had remained in the land of Canaan while the others went to Egypt during the great famine.

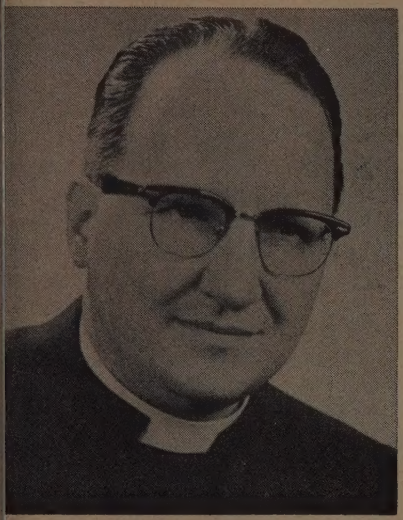
Orthodox rabbis denounced the premier as a heretic. The ultra-Orthodox Agudat Israel party in the Knesset (the Israeli parliament) introduced a motion of no confidence, demanding that the premier be ousted. The Knesset debated the issue, but accepted Mr. Ben-Gurion's contention that it had no legislative authority over historic matters or religious law and voted down the orthodox group by 61-6.

Brooklyn church declared extinct

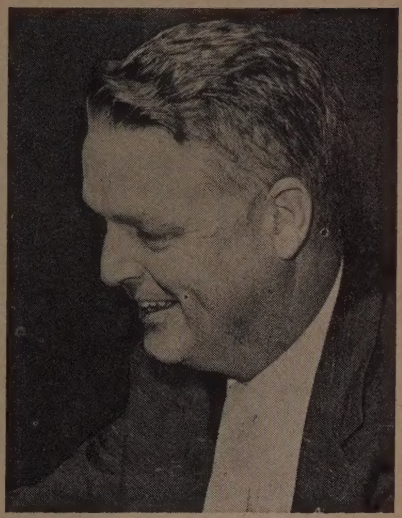
Eleven years of bitter conflict in Long Island's Episcopal diocese had raged around the leadership of Holy Trinity Church, Brooklyn. The congregation split into factions over alleged Leftist activities of the Rev. William Howard Melish, son and associate of the rector. After the Rev. Dr. John H. Melish was retired as rector, his son continued to conduct the church's affairs. When Long Island Bishop James P. DeWolfe sent a substitute to conduct services, the congregation listened to competing priests, one leading the service from the altar and the other from the pulpit.

Three years ago the anti-Melish faction got the upper hand. The bishop then appointed Dr. Herman S. Sidener as rector. Services at the church were suspended. Recently courts declared that the church's $400,000 endowment was rightfully to be administered by Dr. Sidener and the vestrymen approved by the bishop.

This month the convention of the Long Island diocese declared the church extinct. Action was taken under a diocesan law that permits such action when a church has failed to hold services or file a parochial report for two years.



DR. BERNHARD HILLILA



JACK H. OETGEN

Hillila to head Hamma

Dr. Bernhard Hillila will become dean f Wittenberg University's Hamma Divin- y School on Sept. 1, it was announced y Dr. Clarence C. Stoughton, the uni- ersity's president. He will succeed Dr. . E. Flack, dean since 1940 and a fac- lty member for 37 years, who will con- nue to teach at the seminary.

Dr. Hillila is vice president of the innish Evangelical Lutheran Church Suomi Synod) and former president of uomi College. Since 1957 he has been astor of St. Mark's Church (Suomi), Varren, Ohio. He had previously served ongregations in Brooklyn, N. Y.; Fair- ort Harbor, Ohio, and Maynard, Mass. graduate of Boston University and uomi Seminary, he holds a doctor of ducation degree from Columbia.

LCM elects Oetgen

New executive secretary of United Lu- heran Church Men, official men's aux- iliary of the ULC, is Jack H. Oetgen of Atlanta, Georgia. Mr. Oetgen, owner of an insurance agency in Atlanta, was named to the full-time post last month when the ULCM executive board met at Omaha. He succeeds Howard L. Logan, ULCM executive since 1956, who re- signed to become administrative assistant to the president of the Pacific Southwest Synod.

Mr. Oetgen has been first vice presi- dent of the ULCM and a member of the ULC Board of Social Missions. He has been active in church and civic affairs in Atlanta, where he is a member of St. Matthew's Church. He assumes his new duties in the New York office of ULCM on June 1.

Dibelius honored at 80

A steady stream of church and civic leaders paid personal visits to a house in Berlin's Dahlem suburb on May 15 to congratulate Dr. Otto Dibelius, bishop

of Berlin-Brandenburg and chairman of the council of the Evangelical Church in Germany, on his 80th birthday.

Roman Catholic Cardinal Julius Doepfner was among the visitors, praised Bishop Dibelius for promoting fraternal relationships between Protestants and Catholics and for his work in strengthening the churches against atheistic assaults by the Communist regime of East Germany. Chancellor Konrad Adenauer presented the bishop with a silver chalice, stating that "your devotion to freedom has assured you the gratitude of the whole German people and the unrestricted respect of all free peoples." The day ended with a special service at Christ Church, Dahlem, at which Bishop Gerhard Jacobi of Brandenburg preached.

Bishop Dibelius, a leading foe of Communist encroachments on church and family life, is one of the presidents of the World Council of Churches. He announced earlier this year that he would retire from all offices by the end of 1961.

Religion courses on TV

Early-rising Americans have been able to take college courses for credit through the television presentation of *Sunrise Semester, Continental Classroom* and similar programs. Starting June 6, viewers in the New York area will be able to take television courses in religion.

Sponsored by New York's Protestant Council, the New Jersey Council of Churches, and other groups, the 15-week courses will be seen daily from 6:30-7 A.M. over WCBS-TV. For an enrollment fee of $100 students who satisfactorily complete the courses can gain six college credits.

Dr. Ralph O. Hjelm, associate professor of religion at Upsala College, an Augustana Lutheran Church institution, will lecture on "Introduction to Biblical Thought." Alternating with him will b Dr. Stanley Hopper, dean of the graduat school at Drew University, a Methodis institution, who will teach "Religion an Modern Literature."

Amish settle school issue

Bearded Amish farmers in centra Pennsylvania had since September re fused to send their children to a newl opened consolidated junior-senior hig school at Honey Brook because it wa "too worldly." It would wean Amis youth away from the "plain" life, the held. School authorities cracked down charged the sect's members with viola tion of school attendance laws. Whe nine farmers refused to pay fines becaus they would not admit guilt, anonymou donors quickly paid the fines, got the out of jail.

State Attorney General Anne X Alpern stepped into the picture, brough about a compromise between the Amis group and the school board. The Amis were given the choice of setting up parochial school with state aid, or o sending their seventh and eighth grader to a different school district. They chos the latter course, agreed to pay "what ever charge is proper and fair" to th other school district.

In Washington, 18 bishops of the Ol Order Amish Mennonites asked Congres to excuse members of their sect fro participating in the Social Security pro gram. Insurance implies lack of faith i God and the OASI program "yokes" them with "unbelievers and worldly per sons," the bishops said. They added tha their church takes care of aged and infirm members without government help.

Millionth refugee welcomed

An 11-year-old Latvian refugee lad stepped into a whirl of exciting events

BIG WELCOME for a small boy greeted Andrejs Suritis (center) when he was tabbed as millionth refugee. With him are his brothers, Janis and Dainis Suritis.

when his plane landed at New York's Idlewild Airport on May 11. Andrejs Suritis, a Lutheran lad born to Latvian parents in a refugee camp in Germany, was hailed as the one-millionth person to be resettled overseas by the Inter-governmental Committee for European Migration. He was also the 58,875th person aided by Lutheran Immigration Service and its predecessor agencies to resettle in the U.S.

Andrejs came with his two brothers (*see photo*) and father to join his mother, who has resided at Kalamazoo, Michigan, since last October. He was welcomed by refugee officials and by Sen. Kenneth Keating at New York. After a tour of the city that included the subways, the Staten Island ferry, the Statue of Liberty and the Empire State Building, he was taken to Washington for further ceremonies. When Vice President Richard M. Nixon presented Andrejs with an autographed football, he got a hearty kiss in return. "A good European custom," commented the surprised Vice President.

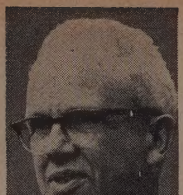
Relief need continues

Extreme poverty of some countries in the Far East makes the need for material relief continue, Bernard A. Confer reported after a six-week trip to inspect Lutheran World Relief projects. Mr. Confer is executive secretary of the agency.

Average per capita income in Taiwan is $75 yearly, compared with $2,500 in the United States, Mr. Confer noted. "To a man from the West, the poverty is still almost overwhelming." He added that "constructive forces are at work" in the depressed lands and "give hope that we will not have to provide relief indefinitely."

Christian churches through "feeding stations and clothing distribution are bringing a demonstration of love which is important" in areas of tension, Mr. Confer said. He listed Korea and Palestine among such areas.

Mr. Confer admitted that he returned from his trip minus one suit and a coat, given to refugees. "Can you blame me?" he asked.



WASHINGTON

By ROBERT VAN DEUSEN

FOREIGN AID

CONGRESSIONAL action on the U.S. foreign aid program completed its first stage when an authorization bill for four billion dollars went to the President for his signature. Congress had reduced the administration's request for funds for overseas programs by $88 million.

The biggest hurdle lay ahead. Appropriation of money for foreign aid has usually been considerably below the amount authorized. Since money bills must originate in the House, hearings were held by the House Appropriations Committee. One of the members of this committee and chairman of the subcommittee dealing with mutual security is Congressman Otto Passman of Louisiana, a bitter foe of the foreign aid program.

AMONG THOSE testifying were representatives of church groups, who supported the non-military portion of the mutual security program such as technical aid and the Development Loan Fund. Dr. Kenneth Maxwell, executive secretary of the Department of International Affairs of the National Council of Churches, told the Congressmen that the United States, the wealthiest nation in the world, is in sharp contrast to the less-developed countries with over a billion people "in desperate need of aid to help themselves."

Church representatives reported that while they were testifying before the subcommittee, Congressman Passman was calm and courteous. But when he met the same witnesses in the corridor after the hearing, he gave them a 20-minute lecture on what was wrong with the foreign aid program, charging that it was riddled with "corruption, scandal, and blackmail." He said the underdeveloped countries are better off than we are, and that it makes no sense to "shovel out money" to raise their standard of living.

Serious slash?

THE LOUISIANA legislator's views came as no surprise. Passman has earned a reputation for violent accusations against the foreign aid program. But it was unusual that he chose the corridor rather than the committee room, and that churchmen received his special attention.

The incident raised fears that a serious effort would be made to cripple the program through major cuts in appropriation. Passman warned that the committee would probably slash as much as $1.5 billion from the $4 billion authorized for mutual security purposes.

Passman is of course only one Congressman among many, most of whom do not share his extreme views. Yet his key position as subcommittee chairman gives him a vantage point from which he could do a lot of damage. With so many problems to tackle, Congressmen tend to rely on colleagues on specialized committees for guidance on how to vote.

The most powerful antidote to Congressional antagonism and disinterest is active and articulate support from their constituents for a program that is under fire. Weaknesses in the administration of the foreign aid program should of course be identified and remedied. But this is no time for wholesale retrenchment in our economic and technical aid to countries who need our help in their struggle to become or remain free.

An Old Man Lives in a Big World

Dr. Walton H. Greever's activities are limited, but his interests continue to span the whole globe

By Edgar Trexler

Walton Harlowe Greever leaned back in his swivel chair and observed things around him.

A metal desk, a yellow radio, a black clock, a lamp, a table and telephone, two windows, and a wheelchair neatly hemmed him into a corner.

This is his world. Everything is within arm's reach.

It's a small world for a man who traveled the roads from parish pastor to secretary of the United Lutheran Church in America. But the modest cement-block residence in Columbia, South Carolina, is the home of a contented man and his life.

The fourteen years since the retirement of W. H. Greever, D.D., LL.D., Litt.D., have made him slightly oblivious to these things about him, for his time is spent chiefly in meditation—"not on temporal things, but things eternal."

Almost 90 years of age, keen of intellect and wit, with a zest for living despite partial disability, he is helped daily into his favorite chair, a chair he himself made three inches higher so he could see out the window better.

From this vantage point, this grand old man of American Lutheranism expounds wise counsel for listening pastors, seminarians, and professors at nearby Southern Seminary.

Up to this year he has been a guest lecturer at the seminary. Indicative of his influence is a just-completed 79-page thesis by seminary senior Paulwyn Boliek on Dr. Greever's "Contributions to American Lutheranism."

FROM A COLD, snowy Dec. 18, 1870, in Burkes Garden, Virginia, the story of Dr. Greever unfolds. He attended Roanoke College and Philadelphia Seminary, was licensed by the Southwestern Virginia Synod in 1894 and ordained in 1896, served pastorates at Immanuel Church, Bluefield, West Virginia, and St. Paul's Church, Columbia, and organized Epiphany Church, St. Matthews, South Carolina, and the Church of the Ascension in Columbia.

He was editor of the *Lutheran Church Visitor* (1904-14) and the *American Lutheran Survey* (1914-28). He was president of the board of trustees of the Lowman Home for the Aged, White Rock, South Carolina (1911-32), a member of numerous boards of the ULCA, president of the South Carolina Synod, and professor at the Southern Seminary which he helped locate in Columbia (1922-32).

At the height of his career he was secretary of the ULCA from 1932 to 1946. He has authored six books and numerous pamphlets and has received three honorary degrees.

So many of these acts were done simultaneously that it is impossible to give a full picture of his tireless efforts in a short space.

EVIDENCE of the completeness of his work can be noted in a report from 1899. While secretary of the Southwestern Virginia Synod, he took minutes of each session, and then worked with a printer every night so that when each delegate departed from Bluefield a bound and printed copy of the proceedings was tucked under his arm.

Dr. Greever finds today's world both interesting and routine.

It is routine in daily life. Up at 7 A.M. and retiring at 10 P.M., the hours are spent with a little radio and TV diversion. "I like the news, weather and the Protestant and Lutheran hours," he says, "but they play music which doesn't sound much like music to me."

He likes an occasional ride around town (or to the polls to vote) with the assistance of seminarian Boliek or his granddaughter, Katherine Cooper, an M.A. candidate at the seminary. He attends Ascension Church as often as possible.

The white-haired man overseeing some gardening is a common sight. And in days gone by, whittling was a pastime. Since he was ULCA secretary at the time of the purchase and conversion of the J. Pierpont Morgan mansion into ULCA headquarters, he collected scrap wood which he has made into crosses.

These crosses are the proud possessions of many people all over the United States, with one large cross being the property of the Caribbean Synod, a gift from Dr. Greever at the time of its organization.

Hanging near his desk is the original of the picture of Martin Luther which was commissioned for use in the ULCA headquarters.

GRANDDAUGHTER COOPER is his barber, secretary, and helper. Failing sight causes him to read and write sparingly. He eats

The house on Wildwood Avenue

what he wishes and relaxes with his pipe.

Typical of his work now is meditation on today's world. Some of these "extreme statements of modern-day conditions" were published in a seminary magazine, to wit:

"The passion for organization, with centralized 'authority,' is world-wide. Regimentation of individuals follows centralized authority. Regimentation of individuals reduces the sense of personal responsibility. Removal of the sense of personal responsibility reduces personal initiative. That becomes a form of slavery which robs the society of its vigor, whether viewed from the secular (state) or spiritual (church) standpoint."

"Of this," Dr. Greever points out, "Russia and the Papacy are extreme examples."

He reflects on other current issues.

Race relations: "Don't mix blood, but improve relations between the races. Whites and Negroes in the South may be better as separate races but with a Christian relationship—and this was improving until the agitation came up."

A Catholic president: "Senator Kennedy cannot have two supreme loyalties and be sworn to both of them. It's not a religious but a political question, and involves the relation of church and state."

Married seminary students: "The fellows seem to be more settled even if their bills aren't."

While Dr. Greever is meditating, his wife, now 90, takes care of the house and prepares the meals. When he is wheeled to the table and has stuffed his bib into his shirt, he says, "Now I'm biblical."

MOST OF THE TIME another person lives at 816 Wildwood Avenue with the Greevers. One of these persons has been Sister Ella Voigt, a retired deaconess

Three people who live in the house on Wildwood Avenue: Dr. and Mrs. Greever, Sister Ella

who came to this country from Germany many years ago. She assisted in the work around the house and aided Dr. Greever with his projects, as well as helping the Greevers pass the time with a hand or two of rook.

The telephone is a great asset also. "I keep in contact with my family this way," he says. This includes two daughters, Mrs. Virginia Plack of Arlington, Virginia, wife of a National Lutheran Council official, and Mrs. Grady Cooper, wife of a Newberry College professor. Son Walton Harlowe, Jr., a realtor and insurance man, lives only a block or two away. Five grandchildren and two great-grand-

Author EDGAR TREXLER is a graduate of Lenoir-Rhyne College, Hickory, North Carolina, and is preparing for the ministry at Southern Seminary. He has written several articles which appeared in this magazine.

Granddaughter Katherine Cooper is Dr. Greever's secretary and all-around helper. She is a graduate student at Southern Seminary.

children round out the family, with most of them gathering at the Greever home over Easter.

Visitors will find Dr. Greever dressed in a suit, white shirt, and bow tie as he peers out the window. This is part of his routine.

Such is life for this former pastor, preacher, editor, author, professor, statistician, church official, fund raiser, and administrator. His world is not confined to his small corner. Says he:

"I don't care to remember dates or even deeds, for if something's done, it's done and soon will be forgotten. It's a great satisfaction to me that the seminary and Ascension Church is here to go on and on, and not in the sense that I had any part in them.

"My thoughts are not temporal now, but eternal—which should be characteristic of a whole lifetime but isn't."

This attitude makes his world as immeasurable as his contributions.

✠

THERE IS SOMETHING shocking in it when a minister refers to his work as a "job," or to his preaching as "spouting," or "spreading himself," or "getting something off his chest," even when no disrespect is meant. All the greater is the shock if it be discovered that the terms are literally expressive of the conceptions and acts of the user. It is equally shocking when congregations speak of "hiring" preachers and classify ministers according to the amount of salaries offered. It is hard to associate such terms with the call of God to deliver his message of life to dying souls.

A godly life, in which genuineness and sincerity are manifested, with earnestness and faithfulness in preaching, teaching and demonstrating the truth and spirit of Christ will win the only respect and secure the only leadership that a humble minister can desire—independent of both garb and title.

—WALTON H. GREEVER in *The Minister and the Ministry*

Does it lead to bliss or to the divorce court?

The Case Against

TEEN-AGE MARRIAGE

By ANNE JORDHEIM

HEADLINES warning against teen-age marriages are larger and more persuasive than ever before. Teachers, pastors, community leaders—in fact, all who are concerned with the welfare and education of young people—are acutely aware of this serious problem.

Whether teenagers have heard our adult admonitions remains to be seen. Today's statistics still show that nearly half of all brides in the U.S.A. are under 20 years of age, and that the largest percentage of divorces still occur after teen-age marriages.

Since I live in rural Wisconsin and am not able to get an adequate view of the situation on a national scale—except from newspapers and books—I decided to inquire into our local problem of teen-age marriages. I had a little talk with some of the senior high-school girls who are active in our church.

MY FIRST question was frank and pertinent—

"Would you like to get married now?"

The unanimous answer was "No."

The reasons for wanting to wait were, of course, quite obvious to me, for I belong to an older generation. The girls wanted to get an education. They wanted to see a little of the world and, last but not least, earn some money. They disliked the idea of having to be supported by their parents as is the case with many teen-age couples.

ONE OF the girls, an honor student, explained the local situation to me—

"There are various groups of kids in our school. The ones who are active in church think as we do. They may date, mainly double-date, but they do not go steady. Others, who do not care for church, and especially those whose parents give them much freedom, usually have a car at their disposal, may go steady, and eventually marry before they finish school. It also seems to run in schools. In one of our neighboring towns many kids are married in high school. Why, last year's whole basketball team was married!"

And one of the other girls added—

"We who live in the country and are dependent on our parents' cars for transportation, actually get little chance to date. Besides we hardly get time. We are never home from school before 5 P.M. Then there is band, chorus, 4-H,

Luther League, choir, and other activities. Besides, many of us, especially the boys, have to help with chores at home."

A THIRD GIRL entered the conversation—

"I think much depends on the parents. It seems natural that Christian parents are more concerned, that Christian families are closer knit. Sure enough, there are many nice boys in our school. But marry them? I'd like to meet some others, too. I don't really cherish the idea of selecting a husband from the boys I used to play with in the sandbox in nursery school!"

I realize of course that this group of teenagers may be unusual when compared to the nation as a whole, although I believe, as a church group, they are rather typical.

I also realize that some teen-age marriages may work out very well, depending of course upon many factors such as the maturity of both partners, the help their parents are willing to give, and—most important—the basis upon which their marriage is built.

DISCOURAGING STATISTICS still stare at us accusingly. Have we parents and teachers failed so greatly? Or is it our entire social and cultural set-up, the fear of the young people of not being just like the others, their lack of a constructive goal, which has contributed to the increase in the number of teen-age marriages?

The present attitude among many young people of today seems to be that they must be accepted at all costs. Indeed it takes courage for teenagers to be different! Also, why is there this tremendous urge to get away from home restrictions into—what many youngsters so often imagine—the glamorous freedom of marriage?

Will it always be like this?

Our grandmothers, to be sure, married young. But they often married older and settled men, and they surely were brought up to be efficient wives, mothers, and homemakers. Most of our mothers married later, at least in the circles where they had a chance for an education. My own generation also married older. Among my close friends there is not one who married as a teenager.

Although I have sincere admiration for the women who "work" their husbands' way through college, I would indeed prefer if my own daughter would wait for marriage until both she and her future husband have finished their education.

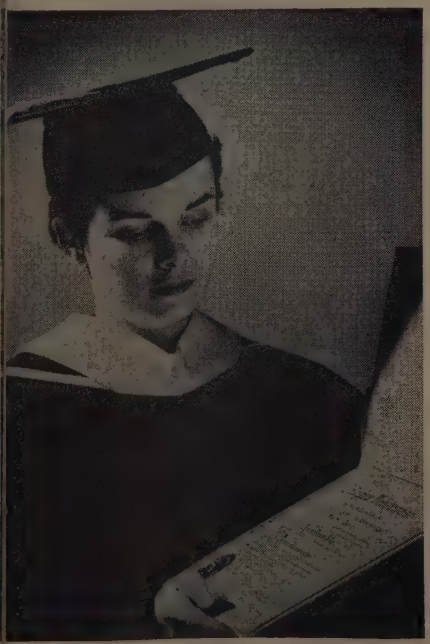
THIS IS ONE of my worries as my daughter approaches teenage: how can I instill in her the idea that her first goal should be a useful and satisfying profession? I don't want her to come at age 16 and ask our permission to marry Tom, Dick, or Harry.

We parents and teachers can do much

to discourage teen-age marriages. I can merely express a few thoughts which stem from my experience as pastor's wife, mother, and maternity nurse. Our children should have a goal in life which may or may not be easy to attain. They should be made aware of the privilege and advantages of obtaining an education. They should be made to realize the duties and responsibilities in marriage, not only the joys.

". . . And they lived happily ever after" is the customary ending of a fairy tale. Marriage is reality, not a fairy tale. Even if there may be great happiness, it does not come by itself. Husband and wife must work and strive for it continually.

Marriage is an uninterrupted process of adjustment to each other, not only the sexual adjustment, which many teenagers dismiss with a shrug of their shoulders as "no problem for me"! Marriage is an adjustment to many phases of life, even to the little things which can take on such immense proportions when they get annoying. Of course love and mutual understanding ease many of the difficulties of this adjustment.



Education should be the first goal

MARRIAGE, in theory, seems to be the highest state of bliss to many teenagers. That marriage, in practice, is quite different, does not seem to occur to them.

Marriage in practice means getting up in the morning when the alarm goes off, going to work, working hard, coming home tired at night to a fretful baby and an irritable wife! Of course I am exaggerating. Not all babies are fretful, nor are all wives irritable. Still, even I, after years of maternity nursing, found it difficult to manage my first baby and my household as well! And in spite of having learned how to cook and bake (which many teen-age girls have yet to learn) the first birthday cake I baked for my mother-in-law was a great failure!

But education for marriage and family living does not start in high school, not even grade school. It starts in the cradle! Some of the first impressions a baby absorbs are connected with love, how mother and father are happy with him and happy with each other. A child, as he grows up, is readily influenced by the home atmosphere. Only much later will he be able to grasp the complexities and endless joys of a good marriage and a happy family life. Parents, who show an active interest in their children, should also exercise a sensible form of discipline. Teenagers don't want their parents to be "pals" but parents, though not the overly strict old-fashioned type.

Educators, pastors, and specialists in

the field of human relations—and, not least, we parents—deplore the American dating custom. There again the youngsters want to keep up with the Jones's, and if they have not started dating at the age of 14 they feel left out. And such children are permitted to "go steady" and even speak of marriage!

What youngsters need at this age are group activities such as church youth leagues, 4-H, the "Y," and many other organizations . . . to be together with other teenagers, to be serious and to have fun; to be in a group which is inspired by an ideal for which to live and work.

It should be taken for granted that teenagers can bring their friends home with them, where they are made welcome —within reason. A room or basement set aside for teenage activities is decidedly safer than an old car or a roadhouse. There again, "group doings" should be stressed. And it takes four to make a group, not only two.

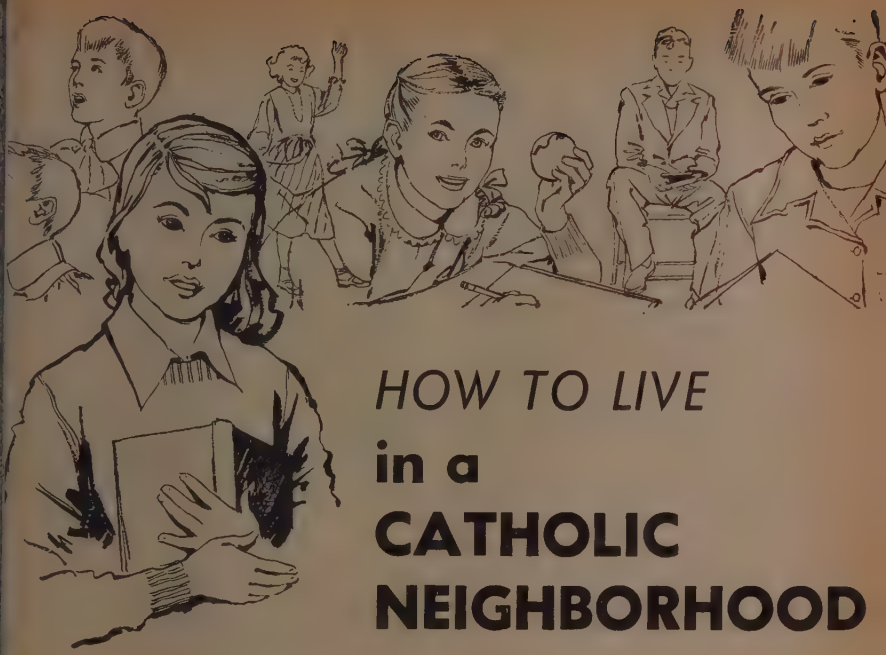
Most parents find it difficult to talk to their children about sex. Many excellent books can be purchased on this subject and serve as guide. Of course it depends upon the circumstances when and how this information should be given. If presented in a matter-of-fact way, there won't be any embarrassment but sincere admiration for the miracle of life.

IN A HAPPY HOME, where parents and children enjoy an open, friendly relationship, many problems can be discussed between teenager and parents, even in a family council session. Thus an oncoming teen-age marriage could be at least postponed through serious, constructive consideration. At times, a pastor, family physician, teacher (or others) can have greater influence on the youngster than the parents, and still be the parents' staunchest moral support.

Group activities are the best "dating"

Teenagers should be kept busy, very busy, both mentally and physically. They should be active in school, cultivate stimulating hobbies, perform certain duties at home, and participate in many church and other organizational functions. Life will then be too full for them even to think of marriage!

It was interesting to note in our local newspaper that 95 per cent of all honor students who graduated from high school last year were leaders in their respective churches as well. And, as far as I know, not one of them is married or even engaged yet!



HOW TO LIVE in a CATHOLIC NEIGHBORHOOD

Protestants can set a good example

WHEN WE MOVED into our neighborhood eight years ago it was well proportioned as far as religions were concerned. There were four Jewish families and about an equal number of Protestants and Roman Catholics. We were pleased because we felt this was a realistic situation. Here was a good opportunity for our children to learn how to get along with individuals of various faiths.

The picture changed radically, however, when the parochial school in the area was enlarged. Each family that moved in was Roman Catholic. We now find ourselves in the minority. As you can imagine, this has presented many problems.

CHILDREN USUALLY choose their friends by geographical necessity. Most of our children's friends attend the parochial school. Usually they get along well. However there are some days!

Parochial students are tutored daily in religion, so I suppose it is natural that their conversation would be permeated with it. Our youngsters began coming home with stories that were quite disturbing, to say the least. We started to hear questions like: "What is purgatory? Why don't our girls wear veils to take their first communion? Why do they pray to Mary?" We had to answer all sorts of statements that were contrary to our beliefs or, more important, what we consider to be definite misconceptions of the Christian faith.

BY EVELYN TESCIONE

WE TRIED to be objective and unbiased. I remember how hard it was to console our little girl after her playmate had refused to attend any of our church social functions. This little Catholic neighbor had attended several of our midweek suppers. She loved them, this we knew by her comments. However, shortly afterwards, in the guileless way children have, she told us she couldn't go with us any more—her Daddy didn't think it was a good idea.

Our teen-age son had to learn that if he invited a Catholic girl to church social affairs, he risked a refusal. He found this hard to understand, for he occasionally accepted invitations to Catholic dances. While some Catholics will attend social functions at Protestant churches, many parents will not risk their offspring being tempted by the Protestant point of view.

WHAT IS the best way a Protestant family can live among Catholics and avoid disparagement, misunderstanding, or superiority? It seems to me that, first of all, they must try to live as faithful Christians in the best way they know how.

I find that most Catholics believe Protestants have a very easy, flexible religion. They feel we have no demands placed upon us. Often I have had them say to me, ". . . but you have it so easy! You don't *have* to do anything if you don't want to!"

Actually, I tell them, it is just the opposite! It is easier to follow a firm set of rules. It requires almost no thinking or searching on an individual's part. A Protestant must constantly strive, with the help of the Holy Spirit, to understand God's plan for him. He seeks counsel through the Bible, his minister, discussion groups, and the other avenues open to him in our Christian fellowship, the church.

However, in the final analysis, he knows it is his own personal commitment to God that really counts. It is because he loves God and wishes to show his love that he works in the service of God's kingdom.

YOU HAVE to be cautious when you try to discuss differences of belief, because emotions have a way of entering such conversations and sometimes we lose more than we gain.

Too many Protestants are lukewarm about church attendance. I think we need to show our Roman friends that our church means as much to us as theirs does to them. Every Sunday morning our neighbors see us drive off to church as a family. One of them commented on the family togetherness this brought about. She said, "I like your way . . . we all go to different masses!"

Our neighbors know about our church participation. There's choir practice, young people's fellowship, circle meetings, scouts and all the other things we do at church because we like to. They see Christian books on our shelves and magazines for the whole family on the coffee table. They may be asked to contribute old clothing for our missions or save their newspapers for the scout drive.

We are not doing these things to impress them. We do this because we love our church and are trying to be the people Christ wants us to be. However, if it makes them realize that there are "other roads" . . . not just theirs . . . this makes for better understanding.

ONE CHRISTMAS, when our son was working on his "God and Country" scout award, he planned a program that we shared with two Catholic families on our

street. We gathered together, all fifteen of us, and sang Christmas carols.

Then, one of the Catholic dads was asked to read the Nativity story (from the King James Version, too!). While he read, the little children placed the figurines of Jesus, Mary, Joseph, the shepherds, and so forth, in the manger scene. They listened intently and when they heard reference in the Scripture to the figurine they held in their small hands, they quietly walked up to the creche and placed it in position. One mother was asked to read about how Christmas was celebrated in other lands. Another read a poem. Then we prayed together. After the little service, we all went down in the game room and had refreshments.

It proved to be a rewarding experience for all of us. We repeated it for several years and our neighbors seemed to look forward to it. I had hoped they might do something like it from the Catholic point of view. However this didn't materialize. I find that my Catholic neighbors do very few church-related things in their homes.

Relationship between Catholic and Protestant varies according to areas. I remember hearing a prominent Catholic priest speak about this during a lecture series on "Minority Groups" at the University of Rochester. In essence he said that their tactics are stronger and less subtle in places where they predominate.

I have found this to be all too true. When you live in a section where Roman Catholics are numerous, you will sometimes find an air of condescension . . . that openly expressed conviction that there is only the "true faith . . . Catholicism." This attitude is difficult for children, especially, to understand and it calls for knowledge and patience on the part of Protestant parents.

As a mother and church-school teacher, I have often tried to make children understand that they must learn as much about our faith as their Catholic friends know about theirs. This is difficult to do in one hour on Sunday morning. It is important that parents do more instructing at home. When a child understands his Protestant heritage, he is less likely to become confused. He grows in confidence and security.

If you find yourself amid Roman Catholic neighbors, show them how a Protestant lives by setting a good example! Don't be afraid of contradicting misunderstandings about our faith, *but* be sure to know what you are talking about!

Whereas the Law had said to Paul, "Do these things, and you will live," the Gospel said, "Live by God's grace and do these things."
—A. M. Hunter in *Introducing New Testament Theology* (Westminster)

FIVE MAKE A FAMILY

Sound of Laughter

WE MELTONS are happy when the weather allows outdoor meals. We talked for some time about asking Pastor and Mrs. Hanson and their children, Annaliese, Laura, and Kirk, to join us in a back yard hamburger meal.

"Why don't we ask Pastor and Mrs. Ittel, too?" Dan suggested, after he heard the Hansons were coming.

"Don't you think the pastors see enough of one another on the job?" I asked. "They probably like to stay away from one another in their free time."

"I don't think so, Connie. They divide most of the church work. When Pastor Ittel is attending a meeting, Pastor Hanson is making hospital visits. When Pastor Hanson is performing a marriage ceremony, Pastor Ittel may be conducting a funeral."

"PERHAPS you're right. There are only a few activities that both pastors cover. That's why we need two pastors—so they can spread their services." I thought for a moment and added, "I haven't seen our two pastors together, except at Sunday services, for weeks."

"They're probably so busy that they don't see one another except by appointment."

"What if Pastor and Mrs. Ittel can't come the same evening as the Hansons?"

"Call them and see."

Pastor and Mrs. Ittel had the evening free and were delighted—so said Mrs. Ittel after conferring with her husband while I waited on the phone.

The picnic evening came. "Such a soft, scented evening," Karen remarked, as she counted paper plates. "That flower bed you planted along the garage scents the whole yard."

"I'm going to have both the grill and fireplace ready," Pete said, as he walked through the kitchen. "Dad and I will have to grill hamburgers for twelve."

"Don't you think hamburgers are a little . . . well . . . common . . . for tonight?" Karen asked. "We should have had steaks."

SOMETIMES I flare up at Karen's critical comments. Most mothers flare up at their teenage daughters. "We can't afford steaks for twelve," I snapped. "When you grow up and earn your own money, you can live on steaks if you wish."

Karen looked hurt, but I went on. "You must learn that people don't come to our house to be critical about the food or the way the table is set or Pete's manners. They come for fun and conversation and friendship. Hamburger tastes like steak when you are having a good time."

"Yes, Mother," Karen said meekly, but with a wicked grin.

"Lecture's over. Class dismissed," I said. "Now—Pete and Dan will take over the grills. Sue will see that everyone has a plate and everything else he needs. We'll put the salad and chips and all the hamburger relishes on the card table."

DAN DROVE into our yard, hurried into the kitchen, gave me a hasty peck, and rushed upstairs to put on his picnic clothes. He goes for wild shirts worn

outside the trousers and the chef's hat and apron the children gave him.

By the time Dan came down, gathered the platter of hamburger patties, and set up his hamburger heaven on the terrace, the Hansons arrived. There was loud babbling as the five Meltons and the five Hansons joined forces on the terrace.

"Remember when we helped you tear down that old shed?" Pastor Hanson asked. "That was our first visit here."

"I was so embarrassed because I thought a new minister should be welcomed with a dinner and the best china," I said.

"Such inconsistency!" Karen laughed at me. "Mother's always criticizing me for wanting to do everything the proper way. And see . . . she admits to the same fault."

"Connie's flower bed in place of the old shed *is* an improvement," Dan admitted.

"I dug up the ground," Pete told Annaliese Hanson, always trying to impress her.

"I helped," Sue insisted. "I dug all the edges straight."

IN THE CONFUSION of ten people talking, the Ittels walked around the house unobserved.

"Hello, everyone," Mrs. Ittel called as they neared the terrace.

"We followed the sound of laughter," Pastor Ittel said, as he greeted the crowd with a happy wave.

Two more voices were added to the conversation. It really was a babble now.

"We've decided to take the third week in August at the lake . . ."

"I didn't know what to say because Buzzy is my best friend . . ."

"This cake is delicious. Could I have an extra sliver?"

"Now, about that proposal at Men's Club, do you think . . ."

A lull finally came. Probably everyone was adequately fed and partly talked out. Pete and Annaliese wandered off to the front porch, taking a bowl of potato chips with them. Sue, Laura, and Kirk toasted marshmallows and fed the fire with paper plates and napkins. Karen went to the house with a tray of débris and returned with her record player. She plugged the cord in the kitchen, set the record player on the porch, and put on soft, summer night music. She sat on the steps humming dreamily with the music.

PASTOR ITTEL stretched full length on the swing, with his head on his wife's lap. "This is the first time Pastor Hanson and I have had a chance to see one another on anything but business for weeks," he said.

"They have to telephone one another for appointments," Mrs. Hanson said to the rest of us. "And I haven't seen you, Mrs. Ittel, except at church affairs, for a month."

"We asked you to dinner and you couldn't come," Mrs. Ittel said.

"That was the night Mrs. Carter died, and the family wanted my husband," Mrs. Hanson said. "Then we asked you to Monday supper and you couldn't come."

"A wedding," Mrs. Ittel laughed. "And they wanted my husband there."

"The Meltons have done us a service," Pastor Hanson said. "They've provided a meeting ground where we don't have to talk about our work."

My husband winked at me, and I knew he was thinking of our conversation a few days ago. Before he could say anything, I rose. "I see Claire and Charlie Mawson have just come home. I'll run across the lawn and ask if they want to come for coffee. We'll make a second batch."

WORSHIP NOTEBOOK

A LUTHERAN BIRTHDAY — TOO!

WITH THE POSSIBILITY of the nomination of a presidential candidate who is a Roman Catholic, religion is coming in for more than its usual share of ordinary conversation. "Whatever the outcome of the elections," said a Roman Catholic priest recently, "at least a lot of people, non-Catholic as well as Catholics, will learn more about Catholic theology."

Undoubtedly he's right, but one would wish that the educational process might become a two-way street.

TOO OFTEN Roman Catholics charge that we belong to a church that is but 400 years old. "Where was your church before Luther?" they ask. There's only one answer to that question: "Where was your face before you washed it?" If a business organization, founded on certain very definite principles, finds that after a period of time some of the partners have twisted or rejected those principles, it doesn't mean that a portion separating themselves from the others with a view to perpetuating those principles has no continuity with the founder and his views. The group that holds most firmly to the original position has the best claim to be the rightful successors.

So with the church. Lutheranism is just as much a part of the Holy Catholic and Apostolic Church as Rome is. In fact, we dare to say it is more so because we have returned to the purity of the Gospel.

But we need to celebrate this fact and advertise (in the best sense of that word) it to the world. The Reformation, with its annual commemoration in October, is not the birthday of the church. Pentecost is. That is why the day ought to mean so very much to us.

STRANGELY enough, Pentecost was a Jewish feast day before it was a Christian observance. From very early days the Jewish people observed the fiftieth day (that's what the word Pentecost means) as the Festival of Weeks. On this day they took the first fruits of the grain harvest and made bread and cakes which were offered to God (Exodus 34:22; Leviticus 23:15-17; Deuteronomy 16:9-12).

At a later date this day also came to be an observance of the giving of the Law by God to Moses on Mt. Sinai. So the day was, in a sense, the celebration of the foundation of the Jewish "church."

Thus it was most natural for the early church, remembering what had happened on the *fiftieth* day after our Lord's Resurrection when the disciples were gathered in the Upper Room (see the Epistle for Pentecost, Acts 2:1-11), to mark this day, the day of the Holy Ghost, as the birthday of the church. And this observance was kept from the beginning. According to references in the Book of the Acts St. Paul kept the feast (20:16).

At a later time and largely in northern Europe, the day also came to be known as Whitsunday, which is a shortened form of *White Sunday*. Like the Sunday after Easter, which was also known by the same name in some parts, this day was marked by the appearance of the newly baptized who wore long white robes to signify their admission into the church.

But the chief significance of Pente-

cost lies in the fact that on this day the Holy Ghost came upon the disciples. Notice the reference in the Preface for Pentecost (certainly a good reason for the celebration of the Lord's Supper):

"Through Jesus Christ our Lord, who, ascending above the heavens and sitting at thy right hand, poured out on this day the Holy Spirit, as he had promised, upon the chosen disciples; whereat the whole earth rejoices with exceeding joy. Therefore with Angels, *etc.*"

In the Gospel for the day Christ promises the Spirit. He cannot stay with his friends forever, but he will send another who "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Luther caught the overwhelming necessity of this in his explanation of the Third Article of the Creed:

"I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to him. But the Holy Ghost has called me . . ."

"*I cannot . . . but the Holy Ghost has . . .*"

Is it any wonder that this day is so important? Without the grace of the Holy Spirit, we can do nothing.

NOTICE that Jesus spoke of the spirit as the Comforter. This becomes the theme of the Collect for the Day:

"Grant us by the same Spirit to have a right judgment in all things and to rejoice in his holy comfort . . ."

That word "comfort" suggests ease, the elusive goal too many seek. Rather it stands for strength, and it is in *His* strength that we are to rejoice, not our own.

The liturgical anthems for the day—the Introit and the Gradual—have portions taken from non-biblical sources. The opening words of the Introit are from the first chapter of the Wisdom of Solomon, one of the apocryphal books in that section set between the Old and New Testaments in so many old family Bibles. The last lines of the Gradual are from a source which produced the great traditional hymn of Pentecost, *Veni Sancte Spiritus.* This hymn is quite similar to Hymn 117 in the *Service Book and Hymnal.* Happily the hymn has been divorced from a tune which has been overworked and, while two tunes are still provided, it would be well if our congregations learned to sing the plainsong melody of the first tune.

Important, of course, is the meaning of the day for us. By catching the meaning of the lessons, the Collect, the proper preface and the hymns, we are better enabled to appreciate that the day of Pentecost is the birthday of the church of which we in Christ are the members.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Annoyance

QUESTION: An annoying and embarrassing situation has developed. A neighbor, who brings produce to our house for us to sell at our roadside stand, has recently shown me unwanted and unpleasant attention, even pulling at my clothing.

I have told my elderly parents and asked them to stop dealing with this man. My father and mother are in ill health and have to leave the roadstand to my

care. They want his business and don't seem to understand my situation. They feel that they must have the financial gain. I have even called this man's wife by phone and told her what has been happening, and that we no longer want to sell their products, but in spite of all he keeps coming. I have also talked to an officer of the law but that did no good. It may be that this man is not well and needs some kind of medical help. Why must people act like this?

REPLY: This man's actions are decidedly wrong from any rational point of view. He needs to repent and get a Christian redirection of his thoughts and attitudes, as well as self-control.

Your parents seem incapable of dealing with the problem. Since you are assuming responsibility for the business you will have also to take full responsibility for yourself. The family may need the money, but you need even more to protect your integrity and self-respect.

1) You will have to bring this matter to a showdown in one way or another. If you feel able to do so, when this man comes again, give him a clear and emphatic statement of your own attitude, and tell him that you will stand for no further annoyance, that you will take appropriate legal steps if it is repeated.

2) Or, if it seems better, have some fine respected man (perhaps your pastor) be on hand when the man comes, or go to his home. Ask your helper to speak to the man definitely and strongly, and assure him that there will be a reckoning if he does not change at once.

3) Along with one of these procedures, firmly refuse to handle his produce. Tell him so when he brings it. If he leaves it do not sell it. You ought to have a witness to this action. When he sees his income from this source cut off he may be ready to change.

4) If it becomes necessary consult an attorney, ask him to notify the man to stay off your property, and warn him of further legal action in the case of any kind of offence.

Punishment

QUESTION: Bob, now ten, does not hesitate to confess to wrongs which he has done—things which had been forbidden. We appreciate his honesty. Should punishment be withheld because he has confessed?

REPLY: A parent must be clear as to how he wants a child to develop. Is it desirable that Bob should believe that he will always get out of punishment merely by acknowledging his misdoings? Should he believe that honesty always pays, even providing a way of escape from the normal results of misbehavior? Honesty, in a larger sense, calls for a facing of facts and accepting responsibility for what one does. That is a requirement for any degree of maturity.

Problems of this sort require discussion by parents and offspring, with a view to clarifying the whole matter. Punishment, or omission of punishment, should be determined on the basis of what will foster more mature behavior. In some cases a thorough discussion will lead a youngster to sound conclusions and determination to prove himself worthy of confidence. In other situations some form of punishment may serve the purpose better. Keep in mind the cultivation of social, moral, spiritual, and intellectual maturity.

"Because I was feeling under par, my doctor started me on Postum!"

"Under par's a fine way to be on the golf course, but it's a dreary way to feel. You know when you don't sleep well at night, you wake up feeling all worn out—and stay that way all day. That's what happened to me.

"I went to the doctor. He said it might be too much coffee. He explained that some people can't take all the caffein in coffee day after day and suggested I drink Postum instead. Postum's caffein-free, can't irritate your nervous system or keep you awake at night.

"I tried Postum. I started sleeping and feeling better, and Postum's flavor is good! You'll like it, too!"

Postum is 100% coffee-free

A product of General Foods

SUMMING UP NIEBUHR

The Thought of Reinhold Niebuhr. By Gordon Harland. Oxford. 298 pages. $6.

Although in continual dialogue with modern society for the past three decades, America's most influential theologian has never had the time (or the interest) to write a systematic account of his theological and ethical thought. Fortunately for Reinhold Niebuhr, some of his dedicated disciples are now screening a lifetime's production of books, essays and articles in order to do this for him. Harland's careful study is one of the most successful of these attempts.

The book is divided into two major divisions. Part I outlines the structure of Niebuhr's theological ethic and Part II analyzes his views on a great number of practical issues in the areas of politics, economics, war, and race relations. In the course of the presentation, Harland seeks to defend Niebuhr against two of the most common charges made against him; 1) that there is no organic unity between his theological principles and his political practices; 2) that Niebuhr is strong as a prophet tearing down current idols but weak as a priest helping his people to worship and to serve the one true God.

One leaves the book with the distinct impression that like many another preacher (for that is his unique calling), Niebuhr may be judged explicitly guilty but implicitly innocent on both counts. The strong bond which connects Niebuhr's thought and action is his insistence upon the mutual interaction of Christian love and social justice. Love demands, negates, and fulfills justice. Justice without love ceases to be justice and degenerates into a mere balance of power. Love without justice ceases to be love and degenerates into vague sentimentalism.

Nevertheless, in terms of systematic wholeness, Niebuhr's position suffers from a relative paucity of distinctively Christian resources in his theological foundations for social ethical service. Though his own spirit is evangelically cross-centered, Niebuhr's doctrines of the Holy Spirit, the church, the means of grace, and the relation of justification to sanctification, are conspicuously weak. Harland does develop Niebuhr's characteristic treatments of humility, tolerance, irony, and the nonchalance of faith, but it is hard to see what Jesus had to add to Jeremiah and Jefferson for such an orientation.

Hence, while Niebuhr is not nearly as careful about distinguishing between the law's civil righteousness and the gospel's Christian righteousness as either Brunner or Luther (two of his favorite targets), it must be said that his ambiguity at just this point has gained him the hearing and co-operation

$1.95

48 pages 8½ x 11
paper over boards

A fascinating, highly informative and timely primer on Astronomy for grade and high school boys and girls.

Includes: appropriate Bible verses • detailed star pictures • movable sky-map wheel

At your favorite bookstore or

Augsburg PUBLISHING HOUSE
426 S. 5th St.
Minneapolis 15
Minnesota

of men of good will from all walks of life who can often agree with his social analyses and remedies whether they are Christians or not. WILLIAM H. LAZARETH
Philadelphia, Pa.

ESSAYS IN BIBLICAL THEOLOGY

The Rule of God. By G. Ernest Wright. Doubleday. 133 pages. $2.95.

This book presupposes a background of biblical knowledge and familiarity with theological concepts. It may keep the preacher stepping, as well as the layman, but these essays in biblical theology represent the meat of preaching resources and it's an excellent diet.

Dr. Wright regards the Bible as "primarily a confessional history in which the acts of God are interpreted as bringing into being a new society, a society which is the divine answer to the alienation and degradation of the people of the world."

Special sections of Scripture, especially the Old Testament are detailed to present "the identity of God" (Isaiah 40 and 41); the nature of man (Genesis 3); and security and faith (Jeremiah 7). The rule of God through the Holy Spirit and the gifts of God (I Corinthians 13), are illustrative of New Testament emphasis. In all of these studies, however, there appears the thread of criticism against the absolutizing of the relative, the temporalizing of the eternal and the concretizing of the abstract.

It would be strange if an archaeologist who has supervised excavations in the Middle East did not use generously his interest and knowledge in this area to interpret biblical concepts and practices. This he does with trustworthiness and a most welcome clarity. For example—the whole theme of "God Amidst His People" is exhibited in pagan and Hebraic words and phrases such as, *house* of God, *gate* of heaven, dwelling place, temple, tenting, tabernacling, and the New Testament concept of the incarnation.

An exposition of Jeremiah 7:1-15—the theme of which is "security," is not only timely but brilliantly executed. And the discussion of the biblical virtues in its way is really a tailored homily. But don't get the wrong idea. This book won't preach *for* you; it will preach *to* you.
New York City ROBERT D. HERSHEY

AND SO FORTH

The World's Last Night. By C. S. Lewis. Harcourt, Brace. 113 pages. $3.

Screwtape comes back to provide one chapter of this new book, making an after-dinner speech at the "Tempters' Training College for Young Devils." Screwtape longs for the bad old days when there were magnificent sinners, not the mediocre small fry.

Six other essays in the book (first published in various magazines of recent date) display the well-known Lewis clarity and logic in analyzing various aspects of the Christian faith. The title essay has nothing to do with H-bombs but is an urbane inquiry regarding the second coming.

A Moving Triumph Over Cerebral Palsy

Leaping Upon the Mountains

by Barbara Jurgensen

Hollis Ofstie, son of a Methodist minister, was determined that life should not pass him by because of his handicap.

How he overcame the barriers to normal living is a wonderful story of courage and faith—encouragement for all who would live life to its fullest.

$2.50

AT RELIGIOUS BOOKSTORES

Augsburg PUBLISHING HOUSE
426 S. 5th St. Minneapolis 15, Minn.

SYNOD CONVENTIONS

FLORIDA

GRACE CHURCH, LAKELAND, May 9-12

Peak of synod's growth is yet to come

By CARL A. DRISCOLL

On June 10, 1960, the new offices of the Florida Synod will be 1723 Grand Central Ave., Tampa 6, Fla., and the new parsonage at 4201 Azeele St., Tampa 9, will become the home address of President and Mrs. Royal A. Yount and their two sons.

Announcement of this date was made at the convention held in Grace Church, Lakeland, the Rev. Robert C. Farb, pastor.

With the formal reception of four new congregations and nine pastors, Florida moved up one place in size among the synods. There are 49 congregations and a total of 70 pastors on the rolls. Fifty-eight pastors and 40 lay delegates attended.

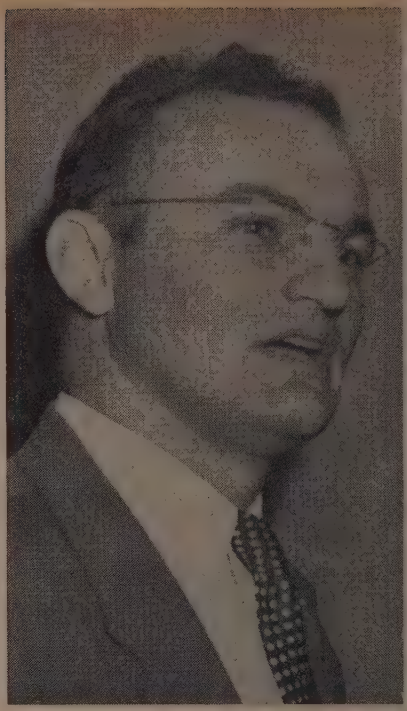
The Rev. W. Baxter Weant was elected the first full-time mission director with a five-year term, and was installed by the president.

"We enjoy a oneness of spirit that is unique in the ULCA," observed President Yount as he noted that 60 of the 70 pastors in the synod had come to Florida in the past nine years. "And although we have had a tremendous growth, we will not reach the peak for at least another five years," he said.

Mission Director Weant pointed out that 39 of our 49 congregations are on Board of American Mission support, with seven additional fields under development, and requests in for 15 more.

Fred C. Eggerstedt, treasurer of the Board of American Missions, pointed out that the board now has $1,480,000 in loans in Florida. Current needs include six pastors, 10 parsonages, 7 church lots and 19 first units, plus an anticipated 13 more first units.

The ULCA representative, Dr. Ralph W. Loew, not only interpreted the national body and the proposed merger, but also discussed foreign missions before an appreciative banquet audience, and stewardship at the laymen's breakfast.



President Yount said "oneness of spirit" is characteristic of Lutherans in Florida

Only two questions were raised about the merger. One sought an interpretation of the pension plan in the new church, while the other inquired why there was such a lengthy section relating to ministerial discipline.

Dr. Peter O. Bersell, president emeritus of the Augustana Lutheran Church who has been supplying a congregation in Ft. Lauderdale, was invited to speak.

"The present division among Lutherans in America is not a scandal," he said, reminding the church that once there were 150 groups of Lutherans in America. "If we insist that the present three main bodies continue separate, that would be a scandal."

"You are not taking the life of Au-

gustana," he concluded. "We are laying it down, and so is the ULCA and the others, in a sense of the reality and greatness of the Lutheran Church and what can be accomplished when we stand together as Lutherans."

Prof. Richard C. Hoefler, of Southern Seminary, was convention chaplain for the third year, bringing three meditations on Sin, Death and the Devil.

Synod pre-viewed the new sound filmstrip prepared by its committee on stewardship, and produced by the Protestant Radio Commission of Atlanta. This 18-minute production in color shows all the benevolent objectives of the synod and the ULCA. Each congregation was given a copy.

The 1961 budget will total $240,526 with the same per capita of $20.50 as this year. Lutheran World Action will total $14,388 and be based on $1.23 per communing member.

Elections returned to office the Rev. Paul K. Nordsiek as vice president, the Rev. Joseph Huntley as secretary, Carl E. Woerner, treasurer, and Robert W. Beese, statistician.

The 1961 convention will be held in Trinity Church, St. Petersburg, Dr. Henry V. Kahlenberg, pastor.

1960 ULCA CONVENTION DELEGATES:

Clergymen: Royall A. Yount, Paul K. Nordsiek, W. Baxter Weant, Joseph Huntley.

Laymen: Carl E. Woerner, Dr. Richard E. Dugan, Robert W. Beese, William Jones.

ROCKY MOUNTAIN

T. PAUL'S, ALBUQUERQUE, N. M., May 9-12

Couple commissioned for Liberia service

By OLIVER F. WEAVER

THIS YEAR'S SYNOD convention had two highlights. One was the commissioning of the Rev. and Mrs. Joseph Wold as missionaries to Liberia; the other was the ordination of Donald G. Ciesielski and Ronald . Norman.

Pastor and Mrs. Wold and the two ordinands are all members of the host congregation, St. Paul's. Pastor Wold was ordained a year ago, and just completed a year at the Lutheran School of Missions, Maywood, Ill. Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions, preached and conducted the commissioning ceremony.

Dr. Alfred L. Beck, ULCA representative, president of the New York and New England Synod, preached at the ordination service. Pastor Ciesielski has been called to organize a mission in Derby, Colorado. Pastor Norman will become pastor of Trinity Church, Dalton, Neb.

Dr. Beck also spoke at the all-synod banquet, attended by more than 300 persons.

Pastor and Mrs. Joseph Wold commissioned for Liberia service at synod convention

His topic was "What Makes a Church Great."

"Mere size, or wealth, or the prestige of its members—these will not make a church strong, unless the church is true to its original purposes . . . unless the spirit of God moves in its membership," Dr. Beck said.

"Unless a church serves it cannot grow strong. Service means helping the aged, the

sick, the hungry of the world. Wherever there is a real need the church must respond to that need."

SOME REPORTS were readily adopted, others were warmly debated at the business sessions. Capital punishment came in for spirited discussion, but action was delayed pending further study. Merger problems also were left for future action.

Following a report of the special committee on Indian-Spanish work, presented by Pastors Dale Knudsen and Donald Simonton, synod voted to send an Indian boy to college, paying $1,500 for his first year. The student chosen was Marshall Tume, a Navajo, who was introduced.

Long-range evangelism plans were approved. An exchange of pulpits will be held throughout the synod next February, and a synodical retreat is planned next year at Ghost Ranch near Santa Fe.

Milton Fiene, assistant director in the Department of Stewardship, spoke on Lutheran Laymen's Movement work at a breakfast attended by 57 laymen. Emphasis was placed on the effectiveness of New Life Missions already conducted in some congregations.

A committee of laymen was appointed to study the matter of low pastoral salaries.

Synod Convention Calendar

June 5-8
ICELANDIC:
Argyle Parish, Glenboro, Manitoba
June 6-9
CANADA:
St. Mark's Church, Kitchener, Ontario
CENTRAL PENNSYLVANIA:
Christ Chapel, Gettysburg College, Pa.
June 7-10
WESTERN CANADA:
St. Paul's Church, Regina, Saskatchewan
June 13-15
SLOVAK ZION:
Holy Trinity Church, New York City
June 13-16
NEW YORK & NEW ENGLAND:
Zion Church, Utica, N. Y.

Officers for the coming year are: President, Dr. Leeland C. Soker; vice president the Rev. J. Benner Weaver; secretary, the Rev. John H. Gerberding; treasurer, Mr. T. G. Hefner; statistical secretary, the Rev. Wayne F. Carmany; historical secretary, the Rev. Oliver F. Weaver.

1960 DELEGATES TO ULCA CONVENTION

Clergymen: Leeland C. Soker, J. Benner Weaver, Franklin C. Heglund.

Laymen: Olle J. Rollag, T. G. Hefner, James Fell.

NOVA SCOTIA

GRACE CHURCH, FIRST SOUTH, May 5-

Emphasis on foreign missions and LW

By DOUGLAS A. CONRAD

FOREIGN MISSIONS and Lutheran World Relief received major emphasis at the 58th annual convention.

A special foreign missions program was presented on Friday evening. The Rev. David Vikner, secretary of missions for East Asia, was chairman of a panel with Pastor Jagdhar and Desmond Hamelet, from British Guiana. Both these young men are studying at Waterloo Seminary.

Pastor Robert Rock of the Canadian Navy led the worship, and a summation of the discussion was made by the Rev. V. Monk, of First Lutheran Church, Saint John, New Brunswick. The members of the panel spoke in synod churches on Sunday.

The Rev. Clifton L. Monk, executive director of Canadian Lutheran World Relief, spoke of his recent round-the-world trip. He told the convention of the continuing need for assistance in refugee camps. The synod was commended because it had gone so far over its quota for Lutheran World Action in 1959.

Mr. Chester Myrom, ULCA representative, told of the many changes that will take place when the merger of the four church bodies takes place in 1962. He also addressed a large gathering of laymen at the annual dinner at Lunenburg.

MISSISSIPPI

NEW HOPE CHURCH, SALLIS, May 10-11

Synod re-elects Koons for full term

By WADE H. KOONS

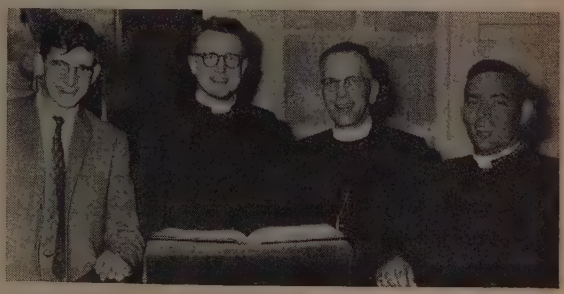
THE 105TH ANNUAL convention of the Synod of Mississippi was held at New Hope Church, Sallis, one of the oldest Lutheran congregations in the South. New Hope was founded 114 years ago.

Routine business was conducted by the Rev. Wade H. Koons of Jackson, who was elected to a full term as president of the synod. Other officers elected were the Rev. Donald J. Myers of Forest, secretary, and Mr. John H. Beales, Jr., of Trinity Church, Jackson, treasurer.

Delegates to the 1960 ULCA convention are President Koons and Mr. Eugene Coffey. Official observers are Secretary Myers and Mr. O. F. Schluetter.

The Rev. Raymond H. Tiemeyer was the official representative of the ULCA, and presented the work of the church in detail.

A Lutheran Laymen's Movement banquet was held Tuesday evening. Presiding was R. B. Tullos of Starkville, member of the LLM. Pastor Tiemeyer addressed 50 guests.



Treasurer Beales, the Rev. Raymond Tiemeyer, President Wade Koons and Secretary Myers at Mississippi Synod convention

---

OVA SCOTIA CONVENTION . . .

Dr. Earle Treusch, executive director of he Canadian Lutheran Council, told the nod how the work of the council is conually expanding. He said that the anual meeting of the council would be held Halifax in late November.

SYNOD WAS PLEASED to hear from the easurer that 81 per cent of its apportionent had been paid to the ULCA in 1959. record budget of $38,932 was adopted r 1961. The stewardship committee recomended that a church councilmen's institute held some time this year.

The Rev. William Kurschinski, mission veloper for Newfoundland, was the conntion chaplain. He also was in charge of e memorial service for the late Rev. alter K. Hauser and Mrs. Carl Sorensen.

An interesting part of the session was the port of the Committee on American Misns. It was noted that a congregation will organized at St. John's, Newfoundland, on June 5. A site for a church has also been bought in Spryfield, where the Rev. Clyde Wentzell is developing a mission.

Pastors of all the mission parishes spoke about the work in their respective fields. Synod also was advised that a seminary student from Waterloo will make a survey and hold services in the cities of Moncton and Fredericton, N. B., during the summer months. A seminary student from Philadelphia will also be working in the Cornerbrook, Newfoundland, area this summer.

The Rev. James Slack was re-elected secretary, and Mr. Ivan Wambolt as treasurer. Elected to the executive committee were Dr. C. H. Whitteker, the Rev. Roseville Burgoyne, and Irving Cook and Ervin Young.

The Rev. Douglas A. Conrad, president of synod, and Mr. Irving Cook were elected as delegates to the ULCA convention in Atlantic City. Observer delegates elected were the Rev. Leonard Rodbourn and Mr. Ivan Wamboldt.

Indiana ordinands (front center): Walter Doering, Robert Reed. Officiating clergy (l. to r.) Dr. H. G. Davis, Dr. E. E. Flack, Pastor Heine, President Wick, Pastors Snider, Schroeder, Stevenson

INDIANA

GRACE CHURCH, ELKHART, May 8-11

Capital Funds appeal for 1961 cancelled

By WILLIAM L. PIFER

A CAPITAL FUNDS APPEAL for synod institutions, planned to start early next year, was called off at the annual Indiana Synod convention. Delegates voted to rescind the action of a special convention last October, when a $450,000 campaign was authorized. It was decided to wait until after the merger in 1962, then to seek co-operation within the new synodical lines for a strong and vigorous appeal for funds needed by homes for the orphans and aged.

However, the Oesterlin Children's Home was permitted to make an approach to individual congregations for its building needs in 1961, provided the congregations give their consent.

The synod's relations to the Oesterlin and Mulberry Homes may be changed in the meantime. Studies were authorized, pointing toward dissolution of the dual responsibility and ownership now in effect between the Indiana and Ohio synods.

In the case of Mulberry, joint recommendations of the Inner Mission division of the Social Missions committees of both synods were adopted. These would relocate the home, and develop other institutions to provide more adequate care for the aged.

The synod approved creation of a special committee to "explore the involvement in the formation of a state-wide or inter-state Lutheran Social Service Agency" which would handle child-care matters.

A SURPRISE DEVELOPMENT was approval of a proposal to call a second assistant to the synod president, to be responsible in the field of Christian education. Addition of this staff member had been sought for several years by the Parish Education committee. Last year the convention approved calling the first assistant, in charge of home missions.

FOUR CONGREGATIONS and eight pastors were welcomed into the synod. Three of the congregations are missions organized since last year—Our Saviour's at West Lafayette, St. Thomas at Bloomington, and Gloria Dei at Highland. St. Paul's, Hays

ville, was transferred from Wartburg Synod.

New pastors received are Carl H. Satre, William A. Rowen, Carrol L. Wessinger, Robert R. Lesher, Martin K. Foutz and William Lininger, transferred from other synods, and two men ordained at this convention, Walter R. Doering of Chicago Seminary, and Robert L. Reed from Hamma Divinity School.

Synod voted a $21 per capita apportionment for 1961, but defeated a vigorous attempt to include another $4 for higher education or home missions. Hoosiers were not inclined to go home with a $25 per capita commitment, with the budget already set for nearly half a million dollars. Budget items approved included $260,249 for ULCA, $212,251 for the synod, a total of 472,500.

Officers re-elected were the Rev. Robert H. Heine, vice president; the Rev. Frank Stevenson, secretary, and Mr. James L. Applegarth, treasurer.

Dr. O. V. Anderson, president of the Central Conference of the Augustana Lutheran Church, preached at the opening communion service. "Mountain-top experiences are fine," Dr. Anderson said in reference to the problems involved in the coming merger, "but there are valleys of realism to contend with."

Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, was the ULCA representative. Dr. E. E. Flack, retiring dean of Hamma Divinity School, preached the ordination sermon. Alfred F. Angster, executive director of Lutheran Social Service, Augustana Central Conference, spoke at the fellowship banquet.

1960 ULCA CONVENTION DELEGATES:

Clergymen: Walter M. Wick, G. H. Hoog, L. Stevenson, D. E. Elder, R. H. Heine, D. E. Schroeder, N. F. Harter, A. H. Asplanalp, M. Langsdale.

Laymen: James Applegarth, Fernwood Ball, E. Fellmy, Mrs. W. M. Wick, Dr. Clark Grove, Fred Hoffmark, Calvin Ulery, Ernest Imbke, Fred Grenau.

Lutheran fellowship at Michigan meeting: Nelson, Christiansen, Hagelberg, Madsen

MICHIGAN

HOLY COMMUNION, DETROIT, May 9-11

Challenge of home missions emphasized

By RAYMOND A. HEINE

"THE CHALLENGE and task of home missions has not left us. It it still with us," Dr. Frank P. Madsen, president of the Michigan Synod, told the 106th annual convention.

Five new congregations were received into the synod, making a total of 64 in a synod that had 30 churches ten years ago. Dr. Calvin Stickles, statistician, noted that in the past decade the communing membership has nearly doubled, increasing from 7,856 to 15,556. During the same period the apportioned benevolence increased from $61,700 to $239,285, a 388 per cent increase.

Anticipation of the four-church merger was apparent at the convention. Serving as convention chaplain was the Rev. Constantine Trued, pastor of an Augustana Lutheran Church in Detroit. Greetings were brought by the Rev. Howard Christiansen for the American Evangelical Lutheran Church, the Rev. Philip Nelson for the Augustana Church, and the Rev. Melvin Hagel-

berg for the Finnish Evangelical Lutheran Church (Suomi).

Dr. Madsen was honored on the 30th anniversary of his ordination and the beginning of his service in the Michigan Synod. The Rev. George Volkmar and the Rev. Max B. Pinkert both marked their 25th anniversaries of ordination.

A filmstrip entitled *A Church for Sale* was shown to depict the history and present status of Lutheran congregations in the inner city of Detroit. The film showed that 33 congregations of six Lutheran bodies had moved out of the inner city between 1920 and 1960. The film was prepared by the Lutheran Church—Missouri Synod.

The 1961 budget adopted totals $318,095, largest in the synod's history. Of this tota $171,000 is for United Lutheran Church ir America causes and $147,095 is for syn odical needs. The per capita share is $20.45

Re-elected to synod offices were the Rev Richard W. Albert, vice president; the Rev William D. Schaffer, secretary; Mr. Kennetl W. Johnson, treasurer, and Dr. Calvin F Stickles, statistician.

1960 ULCA CONVENTION DELEGATES:

Clergymen: Alfred G. Belles, Richard W Albert, Otto F. Reble, John M. Recher, Calvi F. Stickles, Frank P. Madsen.

Laymen: Kenneth W. Johnson, Mrs. F. W Durkee, George E. Mendenhall, Wilbur Moeh ring, Carol O. Sonnerman, Howard Towell.

ULC Colleges Grant Honorary Degrees to 44

ACADEMIC PROCESSIONS were moving this week across the campuses of America as the 1960 crop of graduates presented themselves for degrees at traditional commencement exercises.

Most colleges and universities reserved special honors for a few representatives of older generations, men and women whose professional and civic achievements have been noteworthy. Honorary degrees were awarded to 44 of these in 11 of the 13 ULC-related colleges.

Fifteen of those honored are ULC clergymen who received doctor of divinity degrees. Doctorates in law were conferred upon 11.

Two men received double honors. Both Gettysburg and Roanoke conferred a doc tor of laws degree upon Roger Blough board chairman of United States Steel Cor poration. John M. Rhoads, vice presiden of Temple University, received a doctorat in science at Muhlenberg and a doctor o humane letters degree at Thiel.

Totals for the 11 colleges were: Gettys burg 8, Muhlenberg and Wittenberg 5 each Hartwick, Roanoke, Thiel and Midland each, Carthage and Newberry 3 each, Lenoi Rhyne and Susquehanna 2 each. Wagne and Waterloo conferred no honorary degree this year.

A. L. GREDE
Industrialist
L.H.D., Carthage

G. L. LUNDQUIST
Church Executive
D.D., Carthage

L. C. MUELLER
ULCA Pastor
D.D., Carthage

J. W. ALBIG
Educator
L.H.D., Gettysburg

. M. BLOUGH
Industrialist
.D., Gettysburg

E. P. TRUCHSES
ULCA Pastor
D.D., Gettysburg

H. F. BAUGHMAN
Seminary President
LL.D., Gettysburg

E. L. R. ELSON
Presbyterian Pastor
Litt.D., Gettysburg

PAULINE FREDERICK
UN Correspondent
Litt.D., Gettysburg

ABRIEL HAUGE
Economist
.D., Gettysburg

AUG. HACKMANN
ULCA Pastor
D.D., Gettysburg

H. B. MILLER
ULCA Pastor
D.D., Hartwick

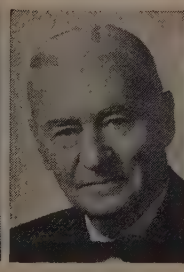
G. W. BENGERT
Manufacturer
Sc.D., Hartwick

A. T. McGONIGLE
Manufacturer
LL.D., Hartwick

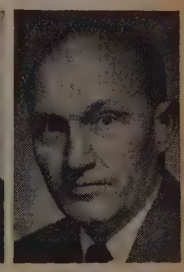
S. G. LITTLE
wspaper Exec.
tt.D., Hartwick

R. R. FISHER
ULCA Pastor
D.D., Lenoir Rhyne

L. D. MILLER
Music Educator
Mus.D., Lenoir Rhyne



E. J. LEE
Attorney
LL.D., Midland



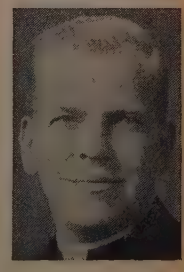
A. F. JACOBSON
Business Executive
L.H.D., Midland

F. WEITKAMP
search Chemist
c.D., Midland

J. B. WEAVER
ULCA Pastor
D.D., Midland

PENG FU
Church Executive
D.D., Muhlenberg

J. M. RHOADS
Educator
Sc.D., Muhlenberg



S. E. KIDD
Church Executive
D.D., Muhlenberg

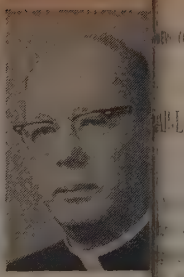
Turn to next page

MARJORIE ALLISON
Banker
L.H.D., Muhlenberg

D. D. KISTLER
ULCA Pastor
D.D., Muhlenberg

R. E. LEE
ULCA Pastor
D.D., Newberry

J. M. CAUGHMAN
Industrialist
D.C.S., Newberry



D. M. SHULL,
ULCA Pastor
D.D., Newberry

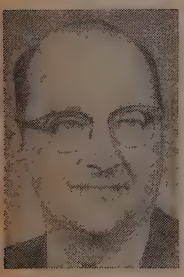
J. L. YOST
Seminary President
LL.D., Roanoke

J. R. EVERETT
College President
LL.D., Roanoke

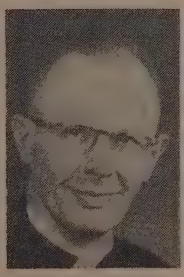
E. A. STEIMLE
Seminary Professor
LL.D., Roanoke

R. M. BLOUGH
Industrialist
LL.D., Roanoke

E. F. WALKER
State Senator
LL.D., Susquehanna



H. H. CASSLER
ULCA Chaplain
D.D., Susquehanna



W. C. HANKEY
ULCA Pastor
D.D., Thiel

J. M. RHOADS
University Executive
L.H.D., Thiel

I. H. MANDIL
Engineer
Sc.D., Thiel

H. W. von WIL
Railroad Presid
LL.D., Thiel

R. F. RINEHART
Scientist

A. G. BELLES
ULCA Pastor

F. M. FRYXELL
College Professor

J. PELIKAN
Theologian

G. C. IZENOU
Scientist

ll-Lutheran "Open House" Evangelism Mission Planned

By PAUL VALENTINER

New York—Precedent-shattering all-Lu-eran co-operation will make possible a gantic metropolitan-wide evangelism mis-on Oct. 30-Nov. 4.

More than a quarter of a million Luther-s in over 600 congregations will be work-g together to provide the New York area ith the greatest Lutheran impact in history.

Evangelism representatives of the Atlan-District—Missouri Synod and National utheran Council church bodies have been eeting since late 1959 formulating the mis-on structure. Early in January a commit-e composed of public relations men from ch body began laying plans for pub-izing the event.

Under the leadership of Louis C. Meyer, ewardship and evangelism secretary of the Atlantic District, chairman of both the general and publicity committees, and with the counsel of J. Bruce Weaver, ULCA director of evangelism, machinery for operating the mission has been set in motion.

blem for mission is checked by Louis C. yer (seated) with J. R. Nordlander (Aug.), arles Hushaw (ULC), W. G. Hed (TALC)

Beginning with strategically located Sunday afternoon rallies, the mission will continue with services in every Lutheran church for five consecutive nights. Promotional material will urge the public to "visit the Lutheran church in your neighborhood."

Dr. Ernst Erickson, New York and New England Synod treasurer, has accepted treasurership of mission funds which are expected to top $50,000. The Atlantic District has advanced $2,000 and the ULCA synod $400 for preliminary operating expenses. Other NLC bodies have indicated they will also provide advance funds.

On recommendation of the publicity committee the name "Lutheran Open House" was adopted for the week-long mission. Early in May a design created around a cross and an altar was adopted as the official insignia for the effort.

At the same time the committee proposed a $20,000 promotional budget. Major expenditures were slated for newspaper advertising, radio and television spot announcements, and subway and bus posters.

Clearing the way for the Lutheran mission, a Billy Graham eight-day Spanish-American Crusade, sponsored by New York's Protestant Council and originally scheduled for the week following the Lutheran Open House, has been advanced to early October and reduced to three days.

Bock Called to St. Peter's

New York—Dr. Walter E. Bock has resigned as associate director of evangelism for the Board of Social Missions to become pastor of St. Peter's Church, 54th St. and Lexington Ave., New York City.

Tenth Anniversary Book Tells History of Synod

By RALPH I. SHOCKEY

TRENTON—"Promise in Fulfilment," a 32-page tenth anniversary booklet, depicting the history of the New Jersey Synod, was distributed at the eleventh annual convention at St. John's Church, Ocean City, May 23-26. The brochure is illustrated with graphs and photos showing the advances made in stewardship, missions, and evangelism during the decade.

One of the main features is a chart indicating the location of congregations and institutions serving the state. It also reveals the addition of 23 new congregations during the ten-year span.

The historical content was compiled by the Rev. Alvin S. Rudisill, pastor of Holy Trinity Church, Leonia. Dr. Albert P. Stauderman, associate editor of THE LUTHERAN, was chairman of the special brochure committee.

Pastor Wisser turns earth at Westville for St. John's education wing. Charles Wingate, Mrs. Mary Darlington, Robert Gehres look on

Children of St. James' Church break ground for educational unit as Pastor Dahlquist, Pastor Ehlers and Earl Segraves look on

FOR THE FIRST TIME in the 126-year history of St. James' Church, Phillipsburg, a bell tower was erected on top of the building to house the speaker system for the 25 English and 25 harp bells, presented by Mr. and Mrs. Philip Pursel in memory of their son Phillip. The system cost $6,500.

Immediately following the dedication of the carillonic bells, ground was broken for a new $120,000 fellowship hall and church school building. The Rev. Edwin L. Ehlers is pastor.

Ground Broken in Westville

ST. JOHN'S CHURCH, Westville, held a groundbreaking ceremony, April 3, in preparation for a new educational and fellowship wing to cost $199,000.

UNITED LUTHERAN CHURCH MEN held their ninth annual synodical convention at Upsala College, East Orange, May 7. The Rev. William Laird, president of the Southern Conference, spoke.

ST. MICHAEL'S MISSION, Delaware Township, is planning to break ground for the first unit of the new church, to co

Meeting in school, these are charter members of Nativity mission congregation, East Brunswick

140,000, early this month. The Rev. Peter ish is pastor of the mission.

75 Sign Up in East Brunswick

SEVENTY-FIVE PERSONS signed the charter f the proposed Nativity Church in East Brunswick, recently. The Rev. Daniel Spangler, mission developer for the BAM, conducted the service.

The Rev. Rufus Cornelsen, social action secretary of the ULCA Board of Social Missions, preached.

ENNSYLVANIA

Graham Declares Revival s "Desperately Needed"

PHILADELPHIA—"If it was St. Paul com- g, instead of me, there would probably ill be some in disagreement," Evangelist illy Graham told a breakfast assembly of early 1,200 Protestant clergy and laymen.

It was a formal preliminary to an eight- eek evangelistic campaign that Mr. Gra- am will conduct starting in mid-July, 1961.

The breakfast was given by J. Howard ew, oil company executive and prominent nited Presbyterian layman. The chairman as Dr. Ross Stover, pastor of Messiah hurch (ULCA), who headed a volunteer ommittee of 100 clergy that initiated the raham invitation.

While the board of directors of the reater Philadelphia Council of Churches cently decided that the council would not fficially support the crusade, many of its aders were present at the breakfast.

Mr. Graham spoke for more than an hour nd a half, dealing with criticisms of his nethods and message"; stressing the "des- erate need" for a revival of active church embership, and to "reach the millions of nchurched."

"We can work together in Christian toler-

Evangelist Billy Graham given welcome by Dr. Ross Stover at Philadelphia breakfast

ance, in ecumenical spirit, and in racial brotherhood toward the cause of a spiritual revival, in spite of theological differences, or even different viewpoints regarding evangelism," he declared.

"We can be so busy working together in this crusade that we won't have time to listen to any criticism from either the extremes of the far right, or the far left.

PA.: PHILADELPHIA . . .

"A certain amount of emotionalism arises in any kind of a mass meeting, and what is wrong with emotionalism in religion, or being emotional about our soul's salvation?" Mr. Graham asked.

"THE GOSPEL is charged with emotional events. Is it not better to shed a few tears for our soul's sake, and at the foot of the cross, than to watch emotionally charged television shows that cause us to bite our finger nails, and give children nightmares?"

Mr. Graham told the clergymen that he did not think the "results of a crusade" were any longer to be questioned. He said his follow-up crusade in Washington, D. C., starting June 19 for a week had council of churches' backing as the result of the continuing good of his first crusade there eight years ago.

Developing mission congregation holds first service in warehouse at Frazer, Pa., west of Paoli

A NEW CONGREGATION is in the making at Frazer, west of Paoli, Pa., near the edge of the Philadelphia suburban area. First service on March 27 was attended by 132 in a warehouse on Route 30. The Rev. Orval C. Hartman, then home missions director of the Pennsylvania Ministerium, preached.

Pastor Hartman, Dr. Cooper, Dr. McCarney at rededication service in Conshohocken

Mission Developer John N. Miller began work in the field early last January.

Formal organization is planned early next fall. The nearest Lutheran congregations are about eight miles away.

REDEDICATION of St. Mark's Church, Conshohocken, was held on May 8 marking the completion of a $200,000 program begun five years ago. A parish house was built and the church was renovated.

New double-paned aluminum channeled stained-glass windows, new lighting, pews and furnishings completed the renovations totaling over $60,000.

Dr. Charles M. Cooper, president of the Pennsylvania Ministerium, preached at the 70th anniversary celebration and rededication. The Rev. Ray H. Hartman is the pastor. Dr. Guy McCarney, pastor emeritus, also participated.

MARYLAND

Leaders from Ten Synods Discuss New Life Mission

By J. FRANK FIFE

BALTIMORE — Resource leaders in evangelism from ten synods met April 20 and 21 in the Emerson Hotel, Baltimore, to discuss in detail the New Life Mission program.

They also studied the entire framework of individual and area missions. The new *Resource Book on Evangelism*, produced in co-operation by the ULCA and Augustana, was given a preview. It will be issued in September.

Staff for the school included the Rev. J. Bruce Weaver, evangelism director; Dr. Walter E. Bock, the Rev. Clifton M. Weihe and the Rev. Dana H. Johnson, associate directors, all of the Board of Social Missions.

The evangelism leaders attending represented all the eastern synods: New York and New England, New Jersey, Pennsylvania Ministerium, Central Pennsylvania, Pittsburgh, Maryland, Virginia, West Virginia, Slovak Zion, and Canada.

Graham Crusade June 19-22

THE BILLY GRAHAM National Capital Crusade will be held in Griffith Stadium, Washington, D. C., June 19-22. Many hundreds of district church people are actively engaged in preparations, with some 4,000 invited to attend counselor training classes. Two thousand singers are being recruited to serve in rotation in the 1,000-voice choir.

Home prayer meetings began on June 6 in every co-operating congregation. Hundreds of ushers are being called. Weekday services will be held at 7:30 P.M., and the Sunday service at 3 P.M.

THE REV. CARROLL S. KLUG was elected president of the Baltimore Lutheran Ministers' Conference, including the ALC, Augustana and ULCA pastors of the area. Pastor Klug was honored on the tenth anniversary of his service at Reformation Church on May 1.

PASTOR AND MRS. HARRY V. KRUG celebrated the 25th anniversary of his ordination and installation at Salem Church, Baltimore. The congregation gave them a check for $3,600 and told them to take a trip to the Holy Land. A portrait has been commissioned.

ST. JOHN'S CHURCH, Sparrows Point, got the loan of a 13-room house from Bethlehem Steel Company, to be used for the fast-growing Sunday school.

A CONFIRMATION RALLY was sponsored by the Lutheran Ministers Conference at Edmondson High School on May 1. Dr. Harold Albert, of First Church, Pittsburgh, spoke. About 450 attended.

Committee of Clergy Proposed to Help in Labor Disputes

A PERMANENT COMMITTEE of clergymen to act as a third party in all labor-management negotiations was proposed by the Rev. Manfred Manrodt, pastor of Friedens Church, at a conference of ministers and laymen discussing "The Role of Religion in Industrial Relations."

Pastor Manrodt said "the role of the church should not be organizational but prophetic." He said the clergy should set the "basic moral and ethical standards" in labor disputes.

"When it comes to a showdown, we are the least and the last to be called on," he told the group, which included spokesmen for both management and labor.

"A politician is considered more helpful than a minister, and economic pressure is used before moral pressure." To some extent, Pastor Manrodt said, ministers themselves are to blame.

He noted that in the past clergymen have denounced the unions from the pulpits of "company churches." "More important—we have been ignorant about labor and management problems," he said.

Nearly 100 came from near and far to first Lutheran service held in Whitehorse, Yukon Territory

Easter Communion Is First Lutheran Service in Yukon

By E. G. GOOS

EDMONTON, ALTA.—The United Lutheran Church has reached out to another unoccupied territory in the Dominion of Canada. Called by the Board of American Missions, the Rev. Modris K. Gulbis began March 1 to develop a mission at Whitehorse, Yukon Territory.

After a month of survey and intensive publicity by way of radio announcements, distribution of leaflets and reports in the territory's only newspaper, he found 48 definitely interested prospects and a hundred other potential members, some in a mining village 250 miles distant.

"A group of reawakened Lutherans demanded a service of Holy Communion," Missionary Gulbis reported, just two and a half months after the mission developer had arrived in Whitehorse. The service was arranged in the Anglican Church on Easter Sunday.

"We expected not more than 30 to 40 persons, but close to 100 persons attended this service," Pastor Gulbis said. "What was first meant to be a Holy Communion service for a few concerned persons actually turned out to be the first Lutheran service held in the Yukon Territory."

It was the first time that many unchurched former Lutherans had received Holy Communion in 20 years, Pastor Gulbis said.

Whitehorse is the capital of the territory, which has a population of about 13,000. Many persons of German and Scandinavian descent are continually moving into the territory and many are Lutherans.

49 on St. Boniface Charter

AT THE OTHER END of the territory of the Western Canada Synod, 49 adults signed the charter membership roll on March 6 for Prince of Peace Mission, in St. Boniface, twin city of Winnipeg, Man. The Rev. R. H. Sevold is the mission developer.

THE REV. JOHN GNAUCK began his special evangelism ministry to immigrants at Alberni, B. C., in an evangelism mission May 15-19. The Rev. Clifton M. Weihe, of the Department of Evangelism, assisted him and Pastor H. Thielmann in the preparation of the mission. Pastor Gnauck will hold other missions in areas assigned for development to the Western Canada Synod in British Columbia.

THE PRESIDENT'S OFFICE has come out with a synodical news bulletin, "Western Canada Synod Tidings," distributed through the congregations. Whether this will supplement or supplant the synodical *Church Messenger* is a matter for decision by this year's convention, to be held June 7-10 at St. Paul's Church, Regina, Saskatchewan.

CANADA: ONTARIO

Synod Revokes Federation Plan of Waterloo College

By NORMAN BERNER

KITCHENER—By a decisive 79-44 vote, the Evangelical Lutheran Synod of Canada has reversed the decision of the Board of Governors of Waterloo Lutheran University to federate Waterloo College with the new University of Waterloo. The vote was taken after a full day of debate at a special session in Kitchener, May 12.

Following a presentation by the Rev. A. J. Baetz, president of the board, outlining nine reasons for federation, a motion to approve the action of the board was presented.

It was countered by a substitute resolution:

"That synod recommend to the Board of Governors that our church college pursue a course of independence, and that we cooperate with the University of Waterloo in providing the already approved courses for it until such time as the university is able to provide an arts program and faculty to serve its own needs, and that we share facilities and faculties by mutual agreement between the universities as long as this arrangement is satisfactory.

"This motion was amended by striking all the words after 'mutual agreement' and adding the following:

"And if at any time the University of Waterloo presents terms of federation that are more acceptable to synod, the federation be consummated."

SPOKESMAN for the group which opposed federation was Prof. J. Frederick Little. He indicated that the two chief objections to federation were academic and financial. The church college would be in danger of "secularization" if it joined the university, he warned. He also contended that federation would be more costly than an independent operation.

President Herbert N. Axford and Dean Lloyd Schaus also spoke against federation.

They were opposed by a majority of the Board of Governors, particularly laymen, who said that the college administration and faculty should have co-operated in the board's decision to federate. (*For other developments see page 5.*)

Dr. A. G. Jacobi presided over the opening session. By common consent, Dr. Franklin Clark Fry, ULCA president, took the chair during the debate.

Asked for a comment, after the decision reversing the position of the board had been made, Dr. Fry called it "a very unhealthy situation."

Fourteenth Annual

POCONO CHURCH MUSIC INSTITUTE

CAMP MINISTERIUM

SHAWNEE-ON-DELAWARE, PENNSYLVANIA

L. DAVID MILLER, DEAN

JULY 3-9, 1960

Faculty—Edgar S. Brown, Philip Gehring, L. David Miller, Leland B. Sateren, William P. Seaman

Stimulating lectures and discussions, organ and choral concerts. Complete music display

For descriptive folder and registration blank write immediately to:

The Reverend Earl F. Rahn, D.D.

2900 Queen Lane, Philadelphia 29, Pennsylvania

VIRGINIA

Town's Churches Sponsor Togoland Literacy Project

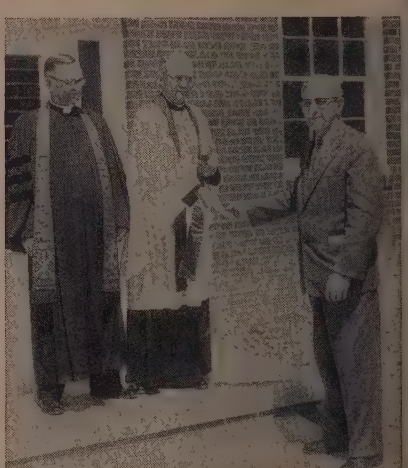
By MARSHALL F. MAUNEY

LYNCHBURG, VA.—The Protestant churches of Lynchburg are undertaking a united literacy project. Working with the World Literacy and Christian Literature Committee of the National Council of Churches of Christ, they plan to support a literacy worker in the new republic of Togoland in West Africa, among the Ewe people.

The churches have agreed to raise $3,100 a year for three years to support this worker. Dr. Leslie C. Sayre of "Lit-Lit" commended the community for its undertaking, saying that it is unique so far as his committee knows and that already it has inspired the churches of Kansas City and Norfolk to consider doing something similar.

The project in Lynchburg was conceived by the Council of Church Women and the Ministers Association following a visit to the community by Dr. Frank Laubach, pioneer in literacy education.

NORTH CAROLINA



Dr. Conrad, Pastor Phillips and Paul Lyerly, chairman of committee, at building entrance

Parish Building Consecrated By Church at Granite Quarry

CONSECRATION of the new parish building was held by Christiana Church, Granite Quarry, on Palm Sunday. Dr. F. L. Conrad, synod president, and Pastor George A. Phillips conducted the service.

The two-story brick structure has 20 classrooms and four assembly rooms, providing much-needed space for the Sunday school. There are also robing rooms, an office, a library and supply rooms.

For a happy vacation, long or short, come to
THE MOUNTAIN HOUSE
Delaware Water Gap, Pa.
Owned and operated 90 years by a Christian family — Modern appointments — Delicious meals — Spacious grounds — Concrete swimming pool — No bar. Booklet and rates upon application.
Hauser Brothers

PACIFIC LUTHERAN THEOLOGICAL SEMINARY
Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.
Friends—East and North and South are gladly sending money for our new Chapel Fund. Gifts are tax-deductible. Help your seminary on the mission frontier!
College graduates who can really produce may yet be admitted to our new undergraduate ministry class entering Sept. 5, 1960. Catalog. Information.

CLARA MAASS MEMORIAL HOSPITAL SCHOOL OF NURSING
Affiliated with Upsala College
* * *
Apply Now for September 1960
Write to:
Director of Nursing School
CLARA MAASS MEMORIAL HOSPITAL
Belleville, New Jersey

New parish building adjoins First Church

ENTUCKY-TENNESSEE

Parish Building Dedicated By First Church, Louisville

By CHARLES L. STRUBEL

LOUISVILLE—First Lutheran Church, Louisville, dedicated its new parish education building on April 24. The $150,000 structure adjoining the church accommodates the entire children's division of the Sunday school, and provides three air-conditioned offices and a library.

Pastor John H. Evans said the building is the result of a "Program for Christian Advancement" started in 1957 when the congregation decided to remain downtown and to perform a central-city ministry.

ST. PAUL'S CHURCH, Shively, Ky., has moved into the first unit of its projected worship center. The building is air-conditioned. Pastor John Herrlinger reports rapid growth in the congregation.

THE REV. THOMAS SAUERMAN was installed as pastor of Fenner Memorial Church, Louisville, on May 1.

"Luther" Film Still Going Strong in Louisville Area

"MARTIN LUTHER" is still good film fare in the Greater Louisville area. According to "audience reaction" cards returned to the public library audio-visual department, *Luther* is making a lasting impression on schools, churches and private individuals.

About three years ago the Louisville Lutheran Ministerial Association loaned the library its copy of the film. Since then more than 75 groups have taken out the picture.

Groups have ranged from eight persons

PHILADELPHIA'S NEW
MESSIAH LUTHERAN
Church
Broad & Boulevard (4400N)
C Bus. R Bus. Subway
DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.

Historical St. John's
81 Christopher St., New York City
"The Lutheran Church in Greenwich Village"
Sunday School: 9:30-noon
The Worship Service: 11:00 A.M.
Polish Worship: 9 A.M. Spanish Worship: 3 P.M.
Rev. Fred P. Eckhardt, Pastor

CHRIST THE KING
LUTHERAN CHURCH IN THE LOOP
327 La Salle Street
(second floor)
CHICAGO
LLOYD L. BURKE, Pastor
Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

IN MIAMI, FLORIDA
St. Peter's
The New Cathedral of the South
33rd to 34th Avenue
on West Flagler Street
Worship
9:30 and 11 A.M.

KENTUCKY-TENNESSEE . . .
in one private home to 900 people at a church. All denominations are included. Several elementary and high school organizations viewed the film as "history." A Southern Baptist Seminary, a Catholic college and high school, and several university classes used it.

Comments usually were, "very good, very favorable, favorable, well received, wonderful, terrific." But one report was that it was boring to the children.

More lengthy comments came from Roman Catholic groups. A teacher in a religion class at a Catholic high school said it was a "study in historical inaccuracy." Faculty of a girl's Catholic college, according to one of the teaching sisters, "found the picture very interesting. Generally agreed that much of the content is highly controversial and that there was a general lack of historical objectivity. The peasant and the nobles scenes were especially good."

At the Kentucky State Reformatory 400 inmates saw the film. The report: "I understand why the Catholics wanted to bar it off the TV in Chicago." The film was sponsored by the office of the chaplain.

Leading the private home showings was one report from the leader of a group of six. He said: "There were two Catholics converted to Protestantism. This is your best!"

—ROGER IMHOF

Sudbury

Manufacturers of Church Worship Aids exclusively for over a quarter of a century . . Write for catalog and listing of local dealers desirous of serving you.

SUDBURY BRASS GOODS CO.

Dept. 20 70 Pearl St., Brookline 46, Mass.

Summer Sale

NOW ON

CHOIR ROBES

Special discount prices until August 8, on orders placed now. Many styles for all ages, fabrics, colors included. Ask for catalogs . . . write nearest MOORE office.

E. R. MOORE CO.

932 Dakin St. • Chicago 13, Ill.
268 Norman Ave. • Brooklyn 22, N.Y.

E. R. MOORE CO. OF CALIFORNIA
1641 N. Allesandro St. • Los Angeles 26, Cal.

E. R. MOORE CO. NORTHWEST
1605 Boylston • Seattle 22, Wash.

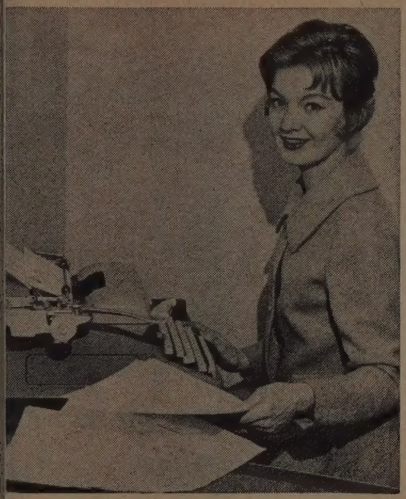
Dr. Fry Receives Degree From Maryville—His 15th

MARYVILLE, TENN.—Dr. Franklin Clark Fry, president of the United Lutheran Church in America, was awarded an honorary degree of doctor of sacred theology by Maryville College on May 18.

The honorary degree—his 15th—was conferred upon Dr. Fry by Dr. Ralph Waldo Lloyd, Maryville president, who also is president of the Presbyterian World Alliance. The commencement address was delivered by Dr. Fry.

Dr. Fry holds 14 other honorary degrees —Doctor of Divinity degrees from Muhlenberg College, Allentown, Pa., and Hamilton College, Clinton, N. Y.; doctorates in theology from Elizabeth University, Sopron, Hungary; Wycliffe College, University of Toronto, Canada, and University of Goettingen, Germany; an L.H.D. degree from Muhlenberg College; a J.C.D. degree from Newberry College; degrees of L.H.D. and S.J.D. from Roanoke College, Salem, Va.; Wittenberg University, Springfield, Ohio; Thiel College, Greenville, Pa.; Gettysburg College, Gettysburg, Pa., and Hartwick College, Oneonta, N. Y., and Doctor of Letters, Wagner College, Staten Island, N. Y.

Miss Ryden Joins PRT Staff



MISS HOPE E. RYDEN, former actress and ree-lance writer, has joined the staff of the epartment of Press, Radio and Television of he United Lutheran Church. She will assist h the production, promotion and distribution f the department's radio and TV programs.

The Mehrtens Are Retiring

NEW YORK—Church House management as declared June as "Be Good to Johnny nd Meta Mehrtens Month." Mr. Mehrtens, uperintendent of the Madison Avenue build-ng that houses the executive offices of the Jnited Lutheran Church, and Mrs. Mehrtens re retiring after 25 years of service.

A dinner in the couple's honor will be eld June 22 at St. Peter's Church, Lexing-on Ave. and 54th St. Mr. and Mrs. Mehrtens will move to Midway City, Calif., o live with a daughter.

—CHANGES OF PASTORATE—

NOVA SCOTIA

ROCK, ROBERT E. From Our Saviour's Church, Dartmouth, Nova Scotia. To Canadian Navy, chaplain.

PITTSBURGH

BRAVIN, DAN. From Christ Mission to the Jews, Pittsburgh. Retirement.

ENDERS, MARLIN M. From Trinity Church, McKeesport. To St. James' Church, Emsworth.

HODEL, HENRY. From First Church, Collingdale, Pa. To St. John's Church, Cleveland, Ohio.

—DECEASED—

THE REV. CURTIS K. WISE, SR., 63, died May 10 in Veterans Hospital, Durham, N. C., after a long illness.

He was born in Rowan County, North Carolina. He was graduated in 1923 from Lenoir Rhyne College and in 1926 from Southern Seminary, and was ordained in 1927 at Salisbury, N. C.

He served pastorates in Hickory, Salisbury and Newton, N. C., and Columbia and Lexington, S. C. He was social missions secretary of the South Carolina Synod from 1950 to 1952. He retired in 1959.

Surviving him are his wife, the former Ruby Caroline Ropp, and four children: Mrs. Curtis E. Derrick, Florence, S. C.; Mrs. Eugene C. Benbow, Raleigh, N. C.; the Rev. Curtis K. Wise, Jr., Cleveland, N. C., and Mary Caroline Wise, Salisbury, N. C.

Funeral service was conducted May 12 in Salem Church, Salisbury, by the Rev. Paul E. Moose and Dr. F. L. Conrad. Interment was in Salem Church Cemetery.

SHADY SHORE RESORT
A modern family housekeeping resort in the heart of Minnesota's Vacation Land. Shady Shore has no taverns or night clubs. Write for folders to: Carl and Dorothy Hedquist, Rt. 1-C, Phone 4F7, Deer River, Minnesota.

RELIGIOUS LIBRARIES PURCHASED— Baker Book House Department TL, Grand Rapids 6, Michigan.

"8 MISTAKES PARENTS MAKE"
Every parent should have this new book about child training. It is free; no obligation. Simply address Parents Association, Dept. 1496 Pleasant Hill, Ohio.

IN CONCLUSION . . . . . .

USUALLY THIS PAGE is for comment on something reported elsewhere in this magazine. But last week I was 3,000 miles from the office while the magazine was being put together, and have no idea what's in it. My head is still mostly filled with colors and contours of the earth as it appears from a plane.

Maybe that was a good place to be as shock waves from the Paris conference were spreading around the world. I did hear echoes of the Paris meeting while eating in a little restaurant near the campus of the University of British Columbia. A few English and Canadian students were expressing opinions of U.S. foreign policy.

It was much better, though, to be six miles up in a DC-8. Across Manitoba one could see the end of the roads. That's as far as they go on the American continent. From there on, I suppose, one meets only hunters and trappers living in a manner I can't imagine. No smog. There was still ice and snow on much of Lake Winnipeg.

THERE WAS rain and wind in Seattle, beating up the harbor to make it seem like tarnished silver. The Niagara was so small from up in the sky that spray rising from the falls seemed like smoke from a campfire. It appeared to me that we could see the whole of the Colorado Rockies by the time we had gone 10 miles east of the front range. Rain in Pittsburgh too, in the early evening, but the Ohio stretched in long lazy curves and I could see the light on the Gulf building and then the glare of steel mills in Homestead and Braddock.

We learn in fifth-grade geography that the Platte flows into the Missouri just below Omaha, but it was a pleasure to see it proved. We followed the Platte a long way, and then I could see the Missouri coming down from the north. And sure enough, there was Omaha, an orderly, well-arranged city.

I never want to be a spaceman, flying out beyond the colors we know on earth. From an ordinary plane the earth is still friendly. At twilight you see the lights come on down below. First the main roads begin to appear as tiny ribbons, and then the towns show up as little patches of twinkling light.

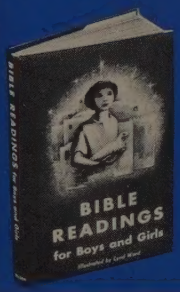
IN A PLANE one feels near the countless people who live in the villages and cities which are passed over so quickly. One will never know many of them, but we all share together in the problems and pleasures of living. For instance, what about the man I heard paged in the airport? The voice said, "Will Hong Kong passenger Mr. Billy Woo check at the information counter, Canadian Pacific Airlines, please?" Who is he? Where is he now?

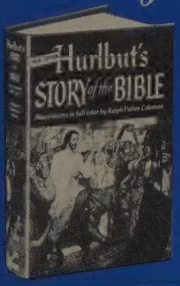
I have three rules for travel. 1) Never take a plane if you can go by train. 2) Drive your own car instead of going by train if possible. 3) Walk instead of drive wherever you can. The idea, of course, is to stay close to the people and things of the earth, to be part of the package of life, to share intensely in the mystery of its existence.

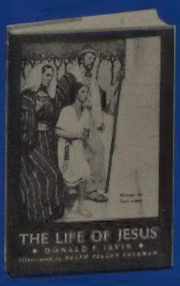
Sometimes, though, speed is necessary. And one suddenly discovers how innumerable are the shadings of color and light in water below or in the sky alongside. We who work all day in offices are likely to forget.

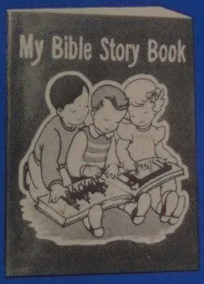
—ELSON RUFF

Bible Story Books









urlbut's Story of the Bible

his favorite Bible storybook has been made even greater with the addition of 48 full-olor, full-page Ralph Pallen Coleman illustrations depicting scenes from the Old and ew Testaments. 168 complete Bible stories. Also 160 two-color illustrations by Steele avage. 6½ x 9½ inches. Cloth. All ages. $4.95

y Bible Story Book *by G. L. Wind*

beautiful new Bible storybook for children 3 to 7. A page is devoted to each story ith a full-page, full-color illustration to accompany it. The 45 stories are told in rge easy-to-read type and simple language. Includes the lives of the great prophets. ages, 8¼ x 10¾. Laminated-paper cover. $1.00

he Life of Jesus *by Donald F. Irvin* *illustrated by Ralph Pallen Coleman*

life of Jesus especially written for teen-agers. The author has taken all the stories bout Jesus found in the four Gospels and arranged them in the order in which they robably occurred. 17 full-color illustrations. (UB12) $3.00

ible Readings for Boys and Girls *illustrated by Lynd Ward*

oung readers will enjoy the sweeping narrative of the Old Testament which flows riskly along from Genesis through the times of the judges, kings and prophets. lustrated in color, large clear type. Ages 10 through teens. Size 6 x 9 inches. Cloth. $3.00

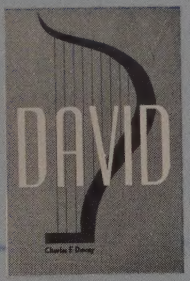
UNITED LUTHERAN PUBLICATION HOUSE

2900 Queen Lane, Philadelphia 29, Pa.

22 W. Madison St. Chicago 2, Ill.
219 W. Sixth St. Austin 61, Texas
805 Locust St. Des Moines 9, Iowa
610 Wood St. Pittsburgh 22, Pa.
1233 Hampton St. Columbia 1, S. C.
115 S. 13th St. Philadelphia 7, Pa.
31 E. North Ave. Baltimore 2, Md.
17 Park Place New York 7, N. Y.
3103 W. Sixth St. Los Angeles 5, Calif.
11 Arzuaga St. Rio Piedras, P. R.
237 King St. W. Kitchener, Ont., Canada
32 N. Second St. Harrisburg, Pa.

THE LIBRARY
PACIFIC LUTHERAN SEM
2750 MARIN AVE
BERKELEY 8 CALIF

for Vacation Reading



DAVID

by Charles F. Davey

Out of the colorful eleventh century B.C. comes this stirring fictional treatment of the life of David. The author has produced a work of exciting realism which gives the reader an insight into the turbulent times when Israel had its brief reign of temporal glory.

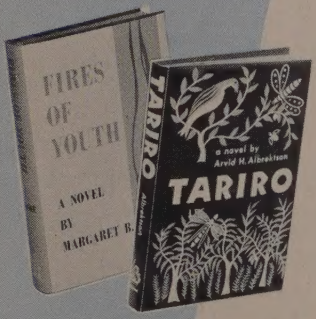
(UB845) $3.00

FIRES OF YOUTH

by Margaret B. McGee

A fast-moving novel about two young people who took diverging paths. Could a night-club dancer and a priest hope to find true love? In this book you'll see in action the forces that can draw young people from the danger of wasted lives and give them a true sense of Christian vocation.

(UB839) $3.50



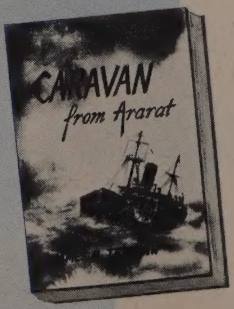
TARIRO

by Arvid H. Albrektson

illustrations by Rune Lindstrom

Meet Zapera, a Tanganyikan farm girl, orphaned by treachery in a world of primitive and anguished superstition. This fascinating account of a strange primitive world sets the scene for her break-through.

(UB823) $3.00



CARAVAN FROM ARARAT

by James P. Terzian

The plodding trip of a dirty little tramp steamer from the eastern Mediterranean to New York with its human cargo of Greek, Turkish, and Armenian immigrants, as well as Orrin Thatcher, a disillusioned Yankee missionary. When the vessel reaches New York, there's a new life ahead not only for the immigrants, but even for the apostate New Englander who thought commoners were beneath him.

(UB831) $3.50

UNITED LUTHERAN PUBLICATION HOUSE